

# THE CHRISTIAN

October 1, 1961

99th YEAR

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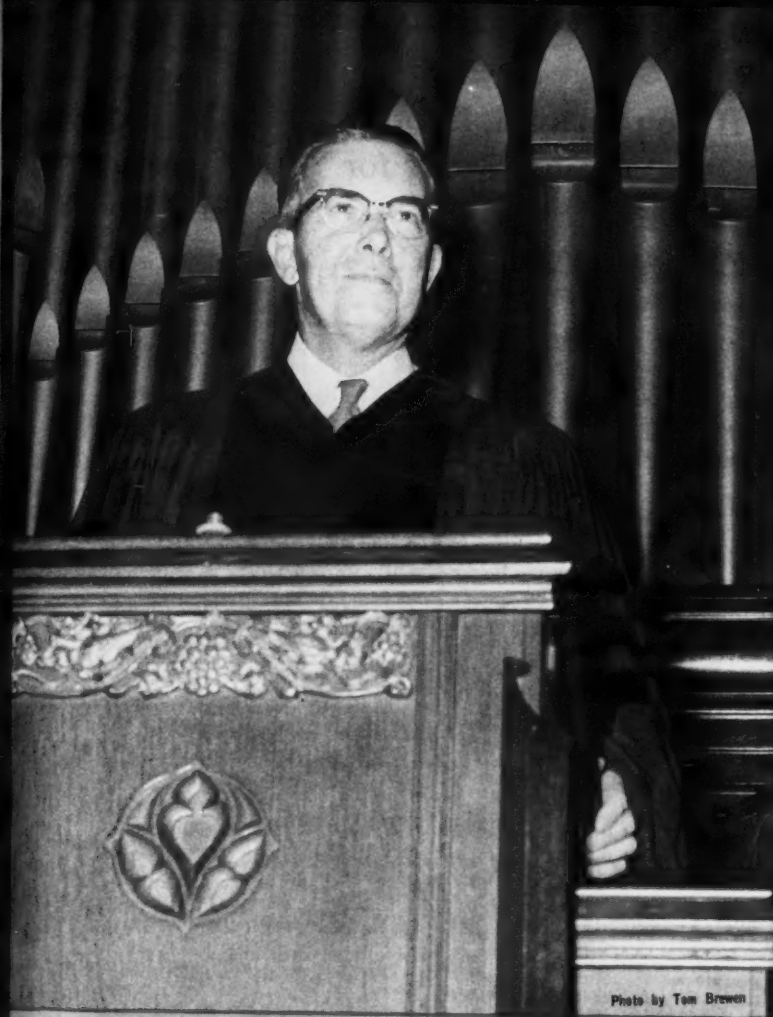


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## One Lord's Table For All

James L. Stoner



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## Ministers Are Made —Not Born

Joseph M. Smith



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## RETURN

Now earth, all rich and  
splendid, makes return  
For blessings from God's  
hand: the gentle rain,  
The warming sun, the tem-  
pering of winds  
Through months of summer  
like a golden chain.

With autumn here, she lays  
her harvest down  
To honor Him, the Giver . . .  
Vine and bough  
And each small garden plot  
bring offerings  
In gratitude to Him . . .  
Lord, let me now  
Follow the earth's example,  
guarding well  
Each little talent You have  
given me;  
Nurturing it with diligence  
—and then  
Using it for Your glory,  
lovingly.

by Marie Daerr

## In This Issue

THIS WEEK we are giving emphasis both to World Wide Communion Sunday (Oct. 1) and the Week of the Ministry (Oct. 8-15) due to the fact that next week's issue will be the International Convention Assembly issue. "One Lord's Table for All," by James L. Stoner (page 5) relates to a deep concern of Disciples. See also "New Light Shall Break Forth," by George G. Beazley, Jr. (page 8). The ministry is discussed in Joseph M. Smith's article, "Ministers Are Made—Not Born" (page 10).

Vol. 99, No. 40

## A JOURNAL OF NEWS AND OPINION

## ARTICLES

- Witness for Christ Today . . . . . Y. Shionoya 4  
One Lord's Table for All . . . . . James L. Stoner 5  
New Light Shall Break Forth . . . George G. Beazley, Jr. 8  
Ministers Are Made—Not Born . . . Joseph M. Smith 10

## EDITORIAL

- Our Highest Witness . . . . . 7  
For the Ministry . . . . . 7

## FEATURES

- Consulting the Pastor . . . . . Charles F. Kemp 29  
Where the Scriptures Speak . . . . . the Editor 16  
Meaning for Today . . . . . Jack E. Barker 17  
Rhyme and Reason . . . . . Kelly O'Neill 26  
Just Among Us Lay Folks . . . . . Carl R. Brown 27  
Book Reviews . . . . . 28  
Letters to the Editor . . . . . 30  
A Chat With Chet . . . . . Chester A. Sillars 32

## FICTION

- Too Late for Regrets . . . . . Charlotte and Dan Ross 18

## NEWS

- The Church at Large . . . . . 12  
Brotherhood News . . . . . 20

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# A Faith to Live by



Eva Luoma Photos

The Dawn of Every New Day  
Provides Golden Opportunity  
Declares Japanese Minister

## Witness for Christ TODAY

by Y. Shionoya

Minister, Christian Church  
Ichiban-Cho, Akita City, Japan

**I**T IS one of the strangest things to us that we have—nay, we are given I should say—a strong desire to live, though none of us has ever been born according to one's own will. J. B. Phillips was right when he put it "I never asked to be born. Of course you didn't—nobody ever did."

And at that, so far as the present situation is concerned, the world we are living in is not an ideal place where we can soundly enjoy our lives.

In spite of this miserable fact people want to live. They never want to die.

I go to the prison here in this city twice a month to conduct a Bible class. There is in the class a prisoner who has been in the penal servitude for life. He committed murder. Having attended my Bible class these several years he is now come to himself. Since he was converted he helps the wardens with their office business. He has found the real meaning of life, having known Christ as his Savior and expressed his feeling in one of his poems how miserable it is to live for the sake of only living.

Yes, we also were once in servitude to our self-centered ungodliness. But by mercy of Christ we are made live again into a new life. We have come to know that it is God the Eternal that be-

stowed men the breath of life. We have come to know that God has made us what we are, "creating us in Christ Jesus for the good deeds which are prepared beforehand by God as our sphere of action." (Ephesians 2:10, Moffatt Trans.)

Here we are clearly told of the meaning of our life. Unless we accept this *truth* we can never explain the wonderful fact that we are given a strong desire to live. But when we realize how hard it is for us to be a witness of this *faith* we too often get discouraged.

Looking back upon my own way, I have walked for fifty years as a Christian and for forty-one years as a Christian minister and I find myself too weak to be a witness for Christ. But the living Christ whispers to me "the day's own trouble is enough for the day."

Yesterday will never come again. Tomorrow will be a tomorrow forever. When day breaks, tomorrow will not be a tomorrow, but it will turn to today. The eternal today! Yes, we can do our best to be a witness for Christ just for today. Thirty todays will be a month. 365 todays will make a year!

O! God help me to be a witness for Thee just TODAY!



## Through the Communion Disciples

Have a Significant Witness . . .



# One Lord's Table for All

by James L. Stoner

The guide we used in Ravenna, Italy, was very inquisitive about religion in America and about the Protestant faith. She observed that her church told her more about paganism than about other churches.

In the summer of 1960 a great conference was held at Lausanne, Switzerland. It was the first Ecumenical Youth Assembly. Young people were brought together from all over the world. There were stimulating speeches, thoughtful discussions, and meaningful fellowship. But when they came to the point of having a common Communion service, there was objection from some denominational groups.

This disturbed these young men and women. It disturbed them enough that they sent a communication to the World Council of Churches Executive Committee meeting in St. Andrews, Scotland. They blamed their elders for sending them to a conference at which delegates could not share Holy Communion. Their message included these words: "We urge

our churches not to send us to another conference like Lausanne until enough progress has been made on this point."

If there is one place where Christians should be able to meet, it should be at the Lord's Table. Unfortunately, at this place where we should find unity, we find much diversity.

With this thought in mind, and conscious of the great Christian fellowship we sense on this World Wide Communion Sunday, I wish to share a different type of sermon with you. We all enjoy discussing comparative religions—Hinduism, Taoism, Buddhism. Today I want to discuss comparative Communion. My research has not only included reading, study, prayer, but I have had personal conferences, luncheon discussions, or telephone conversations with a clergyman from each church I'll discuss.

To the Baptists, Communion is a picture of what Christ has done for us, a picture of inner reality. The minister usually says words something like this: "As the

bread is eaten and assimilated so we should let him be a part of us in Spirit and in Truth." It is the renewal of a new covenant.

To our Baptist friends, Communion is a symbol of the body and the blood of Christ.

Each local Baptist church is autonomous and determines its own practices. At the invitation nothing is said to exclude non-Baptists from Communion in the American Baptist Convention Churches. In most Southern Baptist Churches it is a closed Communion. The men deacons who serve usually sit in the chancel and the minister offers the invitation, says the prayers and conducts the service.

In the local Presbyterian Church the Supper of our Lord is commemorated six times yearly: On New Year's Eve, on Maundy Thursday evening and then on the first Sunday of each quarter. (However, I'll add here that John Calvin, who was instrumental in starting the Presbyterian Church, observed Communion weekly.) The frequency of Communion varies in Presbyterian Churches.

The elements are prepared by the altar guild appointed by a committee of the session. The

*This is a sermon which was delivered on World Wide Communion Sunday, 1960, by the author. Dr. Stoner is minister of North Christian Church, Columbus, Indiana.*

minister offers a prayer of consecration and gives the elements to the elders; then it is distributed to the communicants in the pews. In the local church all persons hold the bread until invited to partake together and likewise a united taking of the cup. Grape juice is used in the Presbyterian Church as well as the Baptist Church.

Theologically, the Lord's Supper and the Preached Word are the central sustaining acts in worship. At Communion, the presence of Christ is there as the Host. The elements are symbols, but the Communion service is more than a memorial. It is the avenue of grace where Christ renews through the church and its members his Spirit which is forgiving, sustaining, unifying, commissioning.

All persons are invited to commune with words similar to these: "This is not our Table but the Table of our Lord and so all who love him and would serve him in faithfulness may partake."

The Methodists have an order of worship for the Communion service printed in their hymn book. The Lord's Supper is not a *Methodist* Lord's Supper but is "open to you whether Methodist or not, if in your own heart you are desirous." Communicants usually go to the altar in groups.

A couple is elected to prepare the Communion. They are called communion stewards. It is served once each quarter.

Theologically, the bread and grape juice are symbolic and are given for our redemption.

The United Lutheran Church and the Missouri Synod Lutheran Church differ a little but not much. The principal difference is that the Missouri Synod Lutheran Church has a *closed* Communion service—only for its members. The United Lutheran invitation includes these words: "Anyone who is a baptized, confirmed Christian who is eligible to receive Communion in your own church, is welcomed at this altar."

There are 4600 United Lutheran congregations in the United

States and only 100 have closed Communion. In the local United Lutheran Church, Communion is served seven times yearly: each quarter plus Ash Wednesday, Holy Thursday and Christmas. It is administered by the minister. Three ladies, comprising the Altar Guild, prepare the elements. Persons who desire Communion come to the altar at the front of the church and stand in prayer as the unleavened wafer, then an individual cup, is given each worshiper by the minister.

Theologically, the bread and the fruit of the vine are the vehicles or agents through which Christ's body and blood are re-

**"Practices of serving the elements may differ and theological explanations may vary, but one thing is clear—this is the Lord's Table."**

ceived. They believe that this is the Real Presence, but that there has been no miracle that turns the elements into blood and the body. Real wine is used in the Lutheran Church. It is not just a memorial or symbol but the actual body and blood are involved and are really present.

Martin Luther had Communion every Sunday. Some Lutheran churches still do. In the Missouri Synod churches (where Communion is closed) you must declare your wish to commune the night before.

In the Roman Catholic Church any Roman Catholic baptized person who has reached the age of reason, usually seven years of age, is eligible if he meets physical and spiritual requirements. Spiritually "he must not be conscious of any mortal sin which would make him lose his friendship of God completely." If he has sinned, he must repent and confess. Physically, the communicant must abstain from solid food or alcoholic beverages for three hours and from all other liquids, not counting water, for one hour before Communion.

In the ancient tradition—that

is, the Greek Uniate—the Greek Church still linked with Rome, the priest puts a loaf into a ciborium which is a large cup, dices it with a jeweled knife, pours wine in. The Host is then consecrated. With a spoon the priest places the bread-wine on the tongue of the communicant. This is not used much in this country.

In the Roman Catholic tradition an unleavened wafer, called the Host, is used. The worshiper comes to the altar and the priest places the wafer on the tongue of the worshiper. Ordained deacons may assist; the laymen never do. Real wine is consecrated. The priest *only* takes the wine.

In order to understand Holy Communion, or the Eucharist, as it is known to Roman Catholics, we need to appreciate that the Mass is a "re-enactment of the Last Supper at which Christ took bread and changed it into His Body and Blood and offered it as a gift to the Holy Father for the purpose of presenting to Him an adequate, perfect sacrifice." (To more fully understand the sacramental and sacrificial nature of the Roman Catholic Eucharist, we would need to discuss "apostolic succession.")

Since the Host is consecrated and since it is the Body and Blood of Christ, any Bread remaining is put in the Tabernacle. In reality, then, this is why there is silence in the Roman Catholic Church—because to them, Christ is actually present, and this is why the choir is at the rear, and why the priest performs from the side. The focus of faith is toward the Tabernacle at the center, which includes the Body and the Blood of Christ himself.

This doctrine of the bread and wine being the Body and the Blood of Christ is called transubstantiation. When the Host is consecrated by the priest and this miracle of change takes place, the server rings a little bell to announce the miracle of transubstantiation.

In this church we believe in the priesthood of believers, of the importance of laymen, of just-

(Continued on page 31.)

# Editorials

## Our Highest Witness

ON WORLD Communion Sunday it is fitting to express our conviction that Disciples of Christ individually, and the Christian Churches collectively, have made their highest witness to the oneness of the Church at the Lord's table.

Without asking any person to break the rules which his denomination has made regarding common Communion, we have often created an atmosphere where individuals have felt that God said something to them direct. They have communed and have felt good effects from the experience.

We are not agreed among ourselves as to the theological meaning of the Lord's Supper. An article on the subject will bring more discussion than any other theme, regardless of what approach the writer makes. In general, the younger ministers feel that the older ones have missed the "deeper" meanings and have oversimplified the purpose and value of Communion.

Unless our memory fails us, the present older generation felt the same way when it was the younger generation. This historical fact is pointed out, not to be critical of either age group, but to call attention to youth's interest in verbalizing its faith and the adult tendency to enjoy it with decreasing attention to fine theological distinctions. Each can learn from the other.

How is it that we have made a contribution, if we have been a little slipshod in our theological formulae and have sometimes only accepted the surface values of the experience? Our weakness has been our strength. What is called naivete by some has brought fellowship in the Spirit, nevertheless. The medievalists feared to go beyond the Gates of Gibraltar lest they drop off, but Columbus found it safe to "Sail on!"

A sampling of the Christian youth of the world concluded that something was keeping them apart needlessly, when they met in Switzerland in the summer of 1960. They didn't want to break the rules for Communion which their elders had laid down for them, but they felt sure the restrictions must be in error since they had such spiritual fellowship in other aspects of their ecumenical gathering. It was a bit of a rude awakening to the Central Committee of the World Council of Churches, meeting in Scotland, to hear the report from their youth. To a person, they accepted the responsibility to consider whether God was really speaking to the Church through these young people.

Formal discussions on common Communion are right where they have been hanging for a long

time. There are those who feel that the Lord's Supper can only be celebrated together by Christians who are in agreement, doctrinally and organizationally. Others of us feel that if those who accept Jesus Christ as Lord and Savior would sit at his table together, he would be able to make of us what we have been unable to accomplish in our own strength.

At present the best we are able to do is to have a World Communion Day, in which we commune together—separately. Under separate roofs, and at a myriad of altars and tables, the Lord is asked to be Host to us and to recognize each group of communing Christians as his children. In time, these children of the one Father will find out that they are brothers and sisters.

## For The Ministry

DURING the Week of the Ministry, October 8-15, we shall have an opportunity to give thanks for the servants of God who have led us thus far along the way. It is not a time when the local congregation singles out its own minister or ministers, to do them honor. Rather, it is a time when ministers and congregations alike, remember the ministry of the church.

It is obvious that we generalize on the basis of the specific. To apply that generalization to this situation it means that we really cannot think of the ministry without thinking of some ministers we have known. The point is that present pastors of churches are equally indebted with members of the congregations to ministers whose lives have touched theirs for good.

We can honor such memories by support of the recruiting and training programs for future ministers, support of the retired leaders and cooperation with those now in the harness.

The Disciples of Christ have felt themselves to be a common body of believers and servants of the Lord, some functioning as full-time leaders and the rest making up the body of the congregation. This so-called "low" concept of the clergy has not dimmed our eye nor hardened our heart to the ministry which our leaders have rendered.

Regardless of our theological concepts of the equality of men before God, we know what we might have been were it not for the ministers who have fed our souls and bolstered our spirits.

We honor the ministry through the ministers whom God has been pleased to use in bringing us into closer fellowship with him.

New

# Light

Do the Proposed Conversations  
With the United Church of Christ  
Confront Disciples With the Task  
Of Immediately Enunciating  
Specific Views on Church Union?

Shall Break Forth

by George G. Beazley, Jr.

Executive Secretary  
Council on Christian Unity

**I**N 1958 the International Convention, meeting in St. Louis, Missouri, passed the following resolution:

BE IT RESOLVED: that the Convention Assembly expresses its appreciation of the consideration of the officers of the United Church of Christ in keeping the Council on Christian Unity informed of developments in the merger of the churches and reaffirms its previous resolution charging the Council on Christian Unity with the responsibility to be ready to enter into discussions with the United Church of Christ looking toward the possible union of the two churches.

This resolution was only the most recent of ten similar resolutions passed by the convention since 1946. Such conversations have been delayed only because the United Church of Christ needed to direct its entire attention to developing the union which it formed on June 25, 1957, joining the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches of the United States.

On July 4, 1961, the constitution of the United Church of Christ was declared in effect, it having been unanimously approved by the 700 delegates in attendance at the General Synod meeting in Philadelphia. This

document had already been ratified by 32 out of the 33 area synods of the Evangelical and Reformed Church and 3,547 of the 3,889 Congregational Christian Churches voting.

Once this event had taken place, on July 6, 1961, the General Synod of the United Church of Christ adopted the following resolution, which was forwarded to the executive secretary of the Council on Christian Unity:

BE IT RESOLVED: that the General Synod direct the Commission on Christian Unity and Ecumenical Study and Service to enter into conversations with the International Convention of Christian Churches (Disciples of Christ) at the earliest mutually convenient time.

BE IT FURTHER RESOLVED: that the Commission report regularly to the executive council of the General Synod on the status of these conversations and receive its advice regarding their furtherance.

In order that it might be a part of the same news report that carried this resolution, the executive secretary of the Council on Christian Unity communicated to the General Synod of the United Church of Christ the following statement, signed by the president and the executive secretary of the Council on Christian Unity:

"The Council on Christian

Unity, authorized by the International Convention of Christian Churches (Disciples of Christ) to explore the possibilities of our sharing in this growing body of unity formed in the United Church of Christ, expresses its satisfaction in the resolution passed by the Third General Synod of the United Church of Christ, meeting in Philadelphia, July 3-7, 1961, which enables that church to begin conversations with the Christian Churches (Disciples of Christ), looking toward possible union.

"We stand ready through a representative committee to begin such conversations in September 1961, to report back to our authorizing body on the progress made in these conversations, to stimulate discussion of possible union on the part of our local churches, and to present to the International Convention of Christian Churches (Disciples of Christ) and to the local churches any recommendations that may grow out of this encounter.

"It is our profound hope that these conversations will enable these two portions of the Body of Christ to understand and to make one the historical streams which lie behind them and in which they partake, to the mutual



enrichment of all of those who are members of either heritage.

"It is our fervent prayer that our future actions may give concrete expression to the unity which God has given us in Jesus Christ and may enable us better to proclaim the message of reconciliation which we have in him.

"It is our deepest desire that, in the Word spoken into history by God through the event of Jesus Christ and passed on to us through the Holy Bible, we may find a union that may bring blessing to us and make us a church that shall be instrumental in helping other portions of Christ's fragmented body to seek that unity for which our Lord prayed and which we can find only in him."

THE first of these conversations were held in Cleveland, Ohio, on Sept. 5 and 6, 1961. Participants were leaders of these two portions of the Body of Christ. Other conversations will follow with the frequency and the rapidity that is deemed advisable by the two communions.

During the early stages of these conversations, the central committee must, of necessity, be small.

The participants from the Christian Churches (Disciples of Christ) will seek, through area meetings and communications, to involve all of the members of our local churches in these conversations, since all will be concerned in any recommendations that may grow out of these conversations and since all must decide any issues raised, through their local churches.

What does all this mean? If we may borrow an analogy from our personal lives, these conversations are like a young man and a young woman starting to "go steady." Such a decision on the part of the couple means that each is definitely interested in the other as a possible life partner, but neither is quite ready to propose, much less consummate, a marriage.

Before that day arrives, they must come to know each other

better, must understand the problems that are apt to grow out of such a marriage, and must seek solutions to these problems.

A good marriage is a venture into the future based on trust of the other partner and in faith that God will make the two one

**"Our brotherhood is often accused from without and from within of talking much about unity but of doing nothing about it. Now we are going to have to do something."**

**—GEORGE G. BEAZLEY**

flesh. In a good marriage, one grows into new insights that neither person could have hoped to have had he or she remained in bachelorhood or spinsterhood.

So it must be in these conversations. Neither party can expect to emerge unchanged, even if the decision be "no marriage."

We were born out of a passion for unity. We are confronted by the fact that Christ's body has been fragmented, just as our forefathers were so confronted. History has not stood still between their day and ours. We stand in the presence of the same Lord and hear the same prayer "that they may all be one . . . that the world may believe," but the situation in which we hear that prayer is somewhat different.

When they began to speak of unity, they were not the only voices concerned about this troubling problem, but there were not so many voices as there are today, when the ecumenical movement—growing, like their movement—out of a concern for a world that needed to hear the gospel, is the most impressive fact of the history of the Church in the twentieth century.

Our brotherhood is often accused from without and from within of talking much about unity but of doing nothing about it. Now we are going to have to do something. We can no longer

hide behind pious phrases or behind others' reluctance.

We must stand forth and be seen for what we are: either a body of people interested in union only if it means everyone coming to the position we conceive to be right (many others urge the same process) or a body of people really concerned about the fragmented state of the Church and are willing to let God lead them beyond themselves into new insights, even as our forefathers were willing.

Any quick and easy decision on the issues involved in these conversations will, in my opinion, define the decided as an exceedingly shallow person who is imitating Adam's sin of trying to be God. There are no infallible interpreters of God's revelation of himself through Jesus Christ as recorded in the Scriptures.

The words of the New Testament may enable us to have a creative encounter with God and his will for us. They do not enable us to capture God in the net of our words and infallibly define his decisions in all matters for all people.

If we enter these conversations already sure that we possess the whole truth of God's revelation and are, therefore, able to convey it to others, our experience will indeed be sterile. If we enter humbly, believing that in new circumstances God will allow new light to break forth from his Word, these conversations can be an enlarging experience, whatever their ultimate outcome.

Today is Worldwide Communion Sunday. It was at a divided Lord's Table that both Thomas and Alexander Campbell found the imperative to Christian unity. That Table is still divided. We live in a world desperately needing to be shown the Light of the world, the Word through which it was called into being and the Suffering Servant in which its salvation can be found.

God grant that in our time, through similar experiences, we may regain that passion for unity that brought us to birth.

*Not Primarily Paid Professionals,  
Ministers Are Set Aside to Equip the Church  
Through Teaching, Preaching, Counseling  
... For Fulfilling Its Calling*

## Ministers Are Made — Not Born

by Joseph M. Smith

THE Christian Churches (Disciples of Christ) like other protest movements, have been very much clearer about what they are *against* than about what they are *for*. This is especially true of their attitude toward the Christian ministry. Originally, they were against a paid ministry. They were against a professionally trained ministry. They were very much against a church controlled in doctrine and life by the clergy.

This early anti-clericalism was a valid protest against a church which had forgotten that as the people of God it is essentially a lay community. But its negative character proved inadequate to the needs of a rapidly growing religious movement set within the fast-changing American scene. Early Disciples did indeed achieve freedom from a clergy-controlled ecclesiasticism. But freedom was purchased at the price of irresponsibility and near-anarchy.

Freedom of the congregation to choose and dismiss its minister often meant a denial of freedom of the pulpit for a truly prophetic ministry. More than one minister has been the sacrificial victim of a dominant and domineering layman. Unsuspecting congrega-

*Dr. Smith is professor of missions and history of religions at Christian Theological Seminary, Indianapolis, Ind. This article is published at this time due to the observance of the Week of the Ministry, Oct. 8-15.*

tions, likewise, have been victimized by unscrupulous ministers masquerading under an ordination received from a local congregation which acted without any real sense of responsibility for safeguarding the ministry of the whole Body of Christ. Recruitment and training for the ministry were left largely to personal choice and chance.

Attitudes and practices regarding the ministry now taking shape among Disciples of Christ are a response to the demands of practical necessity. Before the end of the nineteenth century it became quite evident that a responsible religious body in a nation with a rapidly rising level of general education needed a full-time, trained leadership in order to survive and grow. Hence, the full-time, paid ministry has largely supplanted the part-time lay preacher of pioneer days.

Within the last two decades standards of ministerial training have risen to the point that a graduate seminary degree is the symbol of adequate academic preparation for the ministry. The social security needs of the minister and his dependents were gradually recognized as a responsibility which could be assumed only by the whole brotherhood. Thus, the Pension Fund has come into being and flourished.

Complete congregational autonomy in the selection and ordination of ministers is disappearing as district, state and national bodies begin to exercise

responsible roles in these areas through the creation of commissions on the ministry.

These developments with respect to the ministry are generally accepted as positive advances over the negative anti-clericalism of our earlier years. Nevertheless, while we have shown a growing concern over how to select, train and support an adequate professional leadership, it is not yet clear what kind of ministry Disciples are for.

The critical shortage of ministers, especially among our British and Negro brethren, the need for a common mind to provide at least a minimum unity in the new patterns of ordination and placement now emerging, and the crucial importance of the nature of the ministry as an issue in the conversations looking toward eventual union with other religious bodies all combine to underscore the need for Disciples to clarify their understanding of what the Christian ministry really is.

Whatever else it is, the Christian ministry is a theological phenomenon. Its real nature can be described only within a Biblical, theological framework. Some of the considerations which appear basic in the development of a Biblically, valid understanding of the ministry are:

(1) Ministers are made by the gracious act of God—not born out of the need of a Church for leadership. The act of God which created the Church, created

the Christian ministry and defined its characteristic nature. God took the form of a servant (minister).

In Jesus Christ, he came to the world not to be ministered to but to minister and to give his life. The word, "minister," connotes primarily, therefore, not an office or a profession, or even a function. It describes God's relationship to the world in Jesus Christ.

The Christian ministry is a new creation in the realm of religious leadership. Other religions know leaders who are prophets, priests and teachers—roles which Christ assumed and which Christian ministers continue to fill. But, when he accepted the suffering servant figure as defining his own mission, our Lord gave to the leadership of the Christian community its distinctive quality.

There is always about the authentic, Christian ministry an element of the impractical and the irrational which is rooted in the foolishness of a cross. Every Christian ministry bespeaks the recklessness of a divine love which has given an only son to be the world's minister.

The Christian ministry makes no more sense than does the cross itself to one who does not know that behind and within it is the mystery of God's power which has raised his suffering servant, the crucified Jesus, from the dead and made him Lord of heaven and earth.

The making of a Christian minister is not a human possibility. As the Apostle Paul repeatedly insisted of himself, men and women are made ministers only "of Christ's gift" (Eph. 4:7).

He is an apostle "not from man nor through man, but through Jesus Christ and God the Father, who raised him from the dead" (Gal. 1:1). It is God alone who through Christ has reconciled us unto himself who gives us the ministry of reconciliation. (2 Cor. 5:18.)

(2) The corollary of the first consideration which, taken alone, seems to leave no place for the

church in the making of a ministry, is this: ministers are made within the community of a church conscious of its calling to be God's people. Ministers are not born from the isolated individual's sense of personal calling.

A personal relationship to God and a sense of divine calling are basic to the ministry. But, the personal experience of God in Christ is mediated through the Church and ministers are called through relationship with a community that knows itself to be called of God.

The Apostle Paul, for all his insistence that he was made a minister through God and not men, is a prime example of the fact that God chooses to make and sustain a ministry within and through the community.

The Acts account of his ministry points to the roles of Stephen and Ananias in his conversion. Barnabas and Peter help him find acceptance within the church. The Antioch congregation is the agent through which the Holy Spirit selects and commissions him for his first missionary journey.

While his early letters make clear his pride in the fact that he is no man's hired peddler of the gospel but supports himself by working with his own hands, some of the last words attributed to Paul in prison are pathos-tinted expressions of his utter dependence upon the prayers, personal ministrations and material aid of the Christian community.

Throughout the New Testament it is clear that the ministry of the gospel is no private affair between a few select individuals and their personal god. Rather, the ministry is committed to the whole church as the new people of God.

Every Christian has received his ordination to the ministry of the gospel. His baptism was his ordination. In the moment he became a subject of Christ, he became a servant—a minister of the good news of God's reconciling love. It is to all his followers that Christ first says, "I am the light of the world," and then,

"You are the light of the world." First, "This is my body broken for you," and then, "You are the body of Christ."

When persons are set aside to the so-called "full-time" ministry they are not made the proxies for "half-baked, half-dead, half-time" Christians who will not or cannot accept their own share of the ministry that Christ has committed to the whole church. Ministers are not primarily paid professionals doing "church work." Rather, the professional ministers have been set aside by the church to equip it, through teaching, preaching, counselling and administration for fulfilling its calling.

This calling is to be, as the first Epistle of Peter puts it, "a chosen race, a royal priesthood, a holy nation, God's own people," declaring "the wonderful deeds of him who called you out of darkness into his marvellous light." (1 Peter 2:9.)

(3) It follows that ministers are made to equip the church for its service to the world not to minister to the church in a struggle for survival. The minister is not called primarily to "serve a church." Both minister and church are called to continue Christ's ministry to the world.

The world does not exist as a happy hunting ground full of prospects for church membership. The minister is not the chief collector of scalps for display in a church membership roll. Nor does a church employ a minister that he may take Christ to the world. As D. T. Niles has reminded us, Christ takes both minister and church into the world and says, "As the Father hath sent me, so send I you."

The basic issue facing Disciples of Christ with respect to the Christian ministry, therefore, is not: "How shall we recruit, educate and sustain a ministry adequate to the leadership needs of a growing brotherhood?" Although this is a significant, practical question which requires our increasing concern and intelli-

(Continued on page 31.)





### World Council Body Urges A Greater Emphasis

#### Stewardship Plea

BOSSEY, SWITZERLAND—Greater emphasis on stewardship within the member bodies of the World Council of Churches was urged by a Consultation on Stewardship at the WCC's Ecumenical Institute here.

Presided over by Hans-Ruedi Weber, associate director of the institute, the week-long sessions were attended by some 60 delegates from 28 countries, including the United States. Among the delegates were some who were critical of stewardship programs.

"There is a vital connection between the need for a renewal of the Church and the commitment that is called into being through Christian stewardship," the Consultation said in a communication to the World Council. "We likewise believe that the ability of the Church to fulfill her mission in our time is closely related to the development of a dynamic stewardship in the entire Church."

Christian stewardship is defined as the practice of systematic and proportionate giving of time, talents and material possessions based on the conviction that these are a trust from God to be used in His service for the benefit of mankind.

The communication stressed that "we would bear witness to our conviction that, in this generation, the Holy Spirit is at work in a most significant and relevant way in the movement of Christian stewardship. The dimension of this work is world-wide and manifests itself in a variety of ways."

#### Campus Youth Assail UnChristian Tactics

MONMOUTH, ILL.—Attacks on churches, schools, and courts in the name of anti-communism were condemned in a resolution adopted by delegates to the first National Council of the United Campus Christian Fellowship.

"We deplore," the resolution said, "the methods used by those who in fear of communism make a concerted attempt to establish themselves as 'official' censors for all thought in the community . . ."

The young people also "deplored" the "unfounded accusations of disloyalty which have been cast upon

our courts and schools and churches."

Some 125 delegates attended the six-day council meeting here. The United Campus Christian Fellowship, started in 1960, combines the campus ministries of The United Church of Christ, the International Convention of Christian Churches (Disciples of Christ), the United Presbyterian Church in the U.S.A., and the Evangelical United Brethren Church.

### He Plans to Be at Council Assembly in India

#### Niemoeller Report

FRANKFURT, GERMANY—Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, announced from his hospital bed here that he hopes to be able to attend the Third Assembly of the World Council of Churches when it gets under way at New Delhi, India, late in November.

He was hospitalized after a car accident early in August in which his wife, Else, and their housekeeper, Dora Schultz, were fatally injured.

Now approaching his 70th birthday, Dr. Niemoeller said he had already begun "getting out from under some organizational responsibilities." He said if he is able to go to New Delhi, he intends to submit his resignation from the World Council's 12-member Executive Committee, a position he has held since the international body was organized at Amsterdam, Holland, in 1948.

"I was intending to give up my committee membership anyway," he said. "We always need younger blood."

#### Conference on Crisis

BERLIN—O. Frederick Nolde of Philadelphia, director of the Commission of the Churches on International Affairs, arrived here to confer with German Protestant leaders on the situation caused by the Communist closing of East and West Berlin border on Aug. 13.

The Commission is a joint agency of the World Council of Churches and the International Missionary Council.

Observers here said Dr. Nolde's visit reflected the World Council's deep concern over the difficult situa-

### CWS Director



—RNS Photo

HUGH D. FARLEY, an Episcopalian of Chevy Chase, Md., is the new executive director of Church World Service, the world-wide relief agency of the National Council of Churches. Mr. Farley began his duties as the top Protestant relief administrator on Sept. 1.

tion created for the German people and the Evangelical Church in Germany (EKID) by the Communist action.

#### Conversion no Grounds

NEW DELHI—The Indian government has accepted a report by a special commission studying proposed legislation on the marriage of converts which recommends that the conversion of a husband or wife to another religion shall not by itself be grounds for divorce.

To safeguard against sham conversions, the commission suggested that no action for a divorce may be taken by either partner within two years following a conversion.

#### Translators Headquarters

SANTA ANA, CALIF.—A new International Headquarters building was dedicated here for the expanding work of the Wycliffe Bible Translators, Inc., non-denominational missionary linguistic organization named after the 12th century English Reformer and Bible translator, John Wycliffe.



Vote of Roman Catholic  
In Rules Committee  
Was Decisive

## Education Bill Dead

ST. LOUIS (Special)—A Roman Catholic Congressman cast the deciding vote in the House Rules Committee that killed the program of federal aid to education and barred extension of the National Defense Education Act.

The action seemed to be in compliance with the threat of the Roman Catholic hierarchy to use every possible means to defeat any legislation which does not include federal aid to parochial schools.

Rep. James J. Delaney, a New York Democrat and a Roman Catholic, insists that there be a bill aiding parochial schools. He regarded as "discriminatory" and a "totalitarian" threat any legislation that would not aid private schools.

Although Rep. Delaney voted in favor of a compromise bill which was defeated by a wide margin, Religious News Service reports that informed observers in Washington say the main bill would have been passed if it had not been for Delaney's vote. He voted against the main bill specifically because it did not include aid to parochial schools.

Earlier this year the Roman Catholic hierarchy of the United States, adopted the official position that it would oppose any federal aid for education program that excludes the parochial schools. The announcement of this negative bid on the part of the hierarchy to receive support for Roman Catholic schools from the public treasury was made before a Congressional committee earlier this year by Msgr. Frederick G. Hochwalt, chairman of the education department of the National Catholic Welfare Conference.

In spite of public appeals to the Roman Catholic hierarchy from educators, public officials and Protestant clergymen asking the hierarchy not to defeat legislation for federal aid to education by pressing their case for assistance, Roman Catholic leaders have apparently backed the hierarchy.

Roman Catholics in the House of Representatives are more numerous than members of any other single denominational affiliation. There are 86 Roman Catholics in the 87th Congress. There were 91 in the 86th Congress.

## World Council Hits Nuclear Testing Plans

NEW YORK—Officers of the World Council of Churches have expressed "profound concern and dismay" at the Soviet Union's announcement of its unilateral decision to resume experimental explosions of nuclear weapons.

"We are prompted to speak both because the resumption of testing without international consent or control will surely accelerate the armaments race, increase the risk of war, and affect the health of present and future generations," the statement says. It was drafted before the U. S. announced that it would resume tests.

Dr. Franklin Clark Fry, New York, N. Y., chairman of the Council's 90-member Central Committee, Dr. Ernest A. Payne, London, vice-chairman, and Dr. W. A. Visser 't Hooft, general secretary, Geneva, Switzerland, signed the statement which reiterates Council views on cessation of nuclear weapons testing expressed "on many occasions over a number of years and widely endorsed by the member churches."

Resumption of negotiations rather than tests was urged.

Previous World Council statements adopted by its Commission of the Churches on International Affairs and its Executive and Central Committees were cited. These included in addition to the New Haven statement, ones adopted in 1956, 1959, and 1960.

## Associate Exec for United Church Women

NEW YORK—Mrs. David D. Baker of New York City has been named associate general director of United Church Women, a general department of the National Council of Churches embracing the activities of 12 million church women throughout the nation.

Announcement of Mrs. Baker's promotion, effective Sept. 1, was made today by Dr. Roy G. Ross, National Council general secretary.

Mrs. Baker joined the staff of United Church Women in 1952 as editor of *The Church Woman*, national interdenominational magazine for church women.

She will retain the editorship of the magazine and continue to coordinate the department's three major programs on Christian World Missions, Christian Social Relations, and Christian World Relations.

## New NCCJ Plan . . .

### "Person to Person"

NEW YORK—The National Conference of Christians and Jews announced here that two of its top officials are spending the first two weeks of September making person-to-person contacts with Protestant, Roman Catholic, Eastern Orthodox and Jewish leaders who have been helping to "bring about significant new approaches to the increased interreligious understanding now taking place in continental Europe."

Meeting with leaders of the World Council of Churches and Vatican officials, as well as with various organizations and individuals interested in the dialogue approach to community cooperation and mutual understanding among men of goodwill of all religious and ethnic groups, will be Dr. Lewis Webster Jones, NCCJ president, and Dr. Dumont Kenny, the Conference's vice-president for program development.

## Urban Church Executive

NEW YORK—John H. Wagner, Jr., of Chicago, Ill. is the newly appointed executive director of the National Council of Churches' department of the urban church.

An ordained pastor in the United Lutheran Church in America, Mr. Wagner has served for the past four years as assistant and later associate secretary in urban church planning for the National Lutheran Council's Division of American Missions.



EUGENE CARSON BLAKE, left, Stated Clerk of the General Assembly of the United Presbyterian Church, congratulates D. Reginald Thomas, pastor of The First Presbyterian Church of Germantown, Pa., upon his selection as permanent speaker for The Bible Study Hour, broadcast weekly by the NBC radio network and 50 independent stations.

# Cruel, Religious Intolerance In New Inquisition

## Bible Reading Crime In R. Catholic Spain

NEW YORK—Charges of repressive measures by Spanish authorities against church groups in Spain were made here by the official publication of the Jehovah's Witnesses and reported by Religious News Service.

"Awake!" which is published by the Watch Tower Society, legal agency for the Jehovah's Witnesses, claimed that the Spanish government has issued decrees ordering its police to "hunt down those who read the Bible and to put an end to any free discussion of it with others."

The magazine, in an article entitled, "Totalitarian Inquisition Revived in Spain," described Spain as "a country that has reached out its hands for money from democratic lands while writing a history of cruel religious intolerance."

The article said the persecution of Bible-readers it complained about had occurred even at the American Air Force Base at Zaragoza, "where members of the military mission there have been harassed by police and priest alike for studying the Bible in their home."

The magazine charged that Bible-reading non-Roman Catholics had been forced to leave their homes; that their homes had been raided by police; and that some were "kidnapped, held incommunicado and brutally manhandled because of their religion."

Ulysses V. Glass, foreign service secretary for the Witnesses, said here that "we have specific information that proves this action is not simply an unrelated series of incidents promoted by personal prejudice or as a result of local instigation by a priest of the Roman Catholic state religion."

## Debate: Can We Pray With Other Christians?

### A Lutheran Division

MILWAUKEE, WIS.—The Wisconsin Evangelical Lutheran Synod voted here to suspend fellowship with the Lutheran Church-Missouri Synod whom they have charged with doctrinal deviation.

By a vote of 124 to 49, delegates adopted the resolution in the closing hours of the Wisconsin Synod's

36th convention.

At the same time, the Synod declared itself ready to resume discussions with the Missouri Synod with the aim of re-establishing unity of doctrine and practice along with fellowship relations.

A spokesman for the Wisconsin Synod, however, said "there would have to be a reason . . ." to resume the discussions. "At least there would have to be something so we could say, 'Let us hold new discussions,'" he added.

The 2,400,000-member Missouri Synod and the 352,000-member Wisconsin Synod are the principal members of the Lutheran Synodical Conference whose existence is threatened by this split.

Suspension of fellowship between these two groups will affect not only their religious fellowship but the joint educational and welfare programs, such as a mission station in Nigeria, joint campus ministries, and joint local charities.

The dispute which brought matters to a head was the question of prayer. Joint prayer, according to the Wisconsin Synod, is on the same plane with worship and other phases of church work and should not be carried on unless Christians are agreed on doctrine.

The Missouri Synod contends that

## New Swiss Stamps



—RNS Photo

SWITZERLAND became the first nation to honor the four evangelists, Matthew, Mark, Luke and John, when it released stamps Sept. 18. It was felt that this decision to use the "evangelist" on stamps will serve as a reminder that only the spirit of the gospels can finally prevail against the materialistic atheism of the Communists.

## Civil Liberties Body Says Test Is Whether or Not Religious Doctrine Is Promoted

### ACLU Backs Aid

WASHINGTON, D. C.—The American Civil Liberties Union said here that it believed federal loans and grants to church-related colleges and universities are constitutional when given to those institutions which stress higher education rather than the "inculcation" of religious doctrine.

Loans and grants to elementary and secondary church-related schools would be unconstitutional, the ACLU said, asserting these institutions "are created for the precise purpose of communicating a body of religious teaching."

Patrick Murphy Malin, executive director, presented the ACLU's views before a special subcommittee on education of the Senate Labor Committee on Labor and Public Welfare.

## Unprecedented Statement Released by Civic Leaders

### Chicago Racist Decree

CHICAGO—Some 300 religious, industrial, and civic leaders issued a precedent-shattering statement here calling on all Chicagoans to accept responsibility for the city's "shameful" record of racial violence and to set about creating a better atmosphere.

This "Chicago Declaration of Democracy," published as an advertisement in the *Chicago Daily News* and the *Chicago Tribune*, affirmed the right of all American citizens to "full enjoyment of all public facilities and prerogatives . . ."

The statement deplored the instances of racial violence which have boiled up in Chicago recently and charged the community has "tended to shrug its shoulders and remain almost acquiescent" about the situation.

"Fundamentally, it is not only the actual perpetrators of racist violence who are responsible for it; rather it is the atmosphere of the community in which they operate," the statement said.

joint prayer is permissible, depending on the occasion, the character, and the results expected from the prayer.

## NEWS IN BRIEF

### HITS NEW BIBLE

CAPETOWN, SOUTH AFRICA—The new translation of the English Bible was denounced here by *Die Kerkblad*, official organ of the Dutch Reformed Church in South Africa, as one "wherein the truth is replaced by lies, and the fundamentals of our faith undermined and torn out."

Charging that the new translation upheld the "heresy" of racial equality, the publication took particular exception to the fact that extracts from the new Bible version were read recently to a joint assembly of both houses of the South African parliament.

The Reformed Church upholds the apartheid (racial segregation) policy of the government.

### CHURCH AND STATE

DALLAS, TEXAS—The Texas Baptist Executive Board voted overwhelmingly here to back its strong stand on Church-State separation with a recommenda-

tion that its institutions stop borrowing money from the federal government.

Supporting the board, Dr. W. A. Criswell, pastor of First Baptist Church here, said that if they adopted the recommendation Baptists would assume a moral obligation to make up any loss their institutions would sustain through cutting off government loans.

### COMMUNICATIONS

NEW YORK—Religious leaders were warned here that unless they extend their influence through mastery of mass communication, they "may lose the decisive struggle for the soul of modern man."

This warning was set forth in a new book by Everett C. Parker, director of communication for the United Church of Christ and vice-chairman of the Broadcasting and Film Commission of the National Council of Churches. The title of his book, published here

by Harper & Bros., is *Religious Television: What to Do and How.*

### STATE RELIGION

LA PAZ, BOLIVIA—A new constitution confirming the status of Roman Catholicism as the official religion of the state, but abolishing the old system of patronage inherited from Spanish colonial times, was finally ratified by the Congress here after two years of discussion.

Article 3 of the constitution declares that the state "recognizes and supports the Catholic, Apostolic and Roman religion."

### DEATH FOR TRAITORS?

ATLANTIC CITY, N. J.—Catholic war veterans called here for Congress to enlarge the definition of treason so that traitors would face the death penalty both in time of war and peace. In a resolution adopted at the 26th national convention of the Catholic War Veterans, some 3,000 delegates asked for a reworking of laws "so that conspiracy to overthrow the government by force shall be treason against the United States and punishable under penalties fixed by Congress, including imprisonment or death."



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# How Christians Grow



## "Where the Scriptures Speak . . ."

**MEMORY SELECTION:** I press on toward the goal for the prize of the upward call of God in Christ Jesus. (Philippians 3:14.)

**W**E HAVE studied about how Jesus grew and today we shall consider our own Christian growth. It is important that we understand at the outset that it is both possible and necessary for Christians to grow. This fact may seldom be denied but it is often over-looked as a criterion for judgment about the Christian life.

In some circles and in the minds of many, being a Christian is still a matter of being initiated into a fellowship. It consists of a membership in a congregation after performing such vows and accepting such sacraments as that church practices. In one sense of the word, this does make a person a Christian. He is no longer an outsider and he certainly is not a Hindu or a Jew.

However, being a Christian is much more than wearing the name. This is the bare minimum definition of being a Christian. To be *truly* Christian, one has to do the will of Christ and he has to strive to increase his Christian characteristics. This means Christian growth. It means that the believer is constantly trying to do more and to be better than he is today.

When Paul wrote to the church at Philippi he spoke about his own Christian growth. The first thing we notice in the text is that so far as Paul was concerned, everything he had before he knew Jesus Christ was worthless by comparison. He counted everything "as loss" (3:8). When you stop to think of it, Paul was giving up a great deal by giving complete allegiance to Jesus

Christ. In the strongest language possible, he tells how he cast aside all this former knowledge and religion in order that he might "gain Christ."

This is the first necessity for Christian growth. Whatever else one may have learned may have been useful in its time but it is so secondary, by comparison, that it might as well be cast aside. A Christian faith, thought Paul, summed up all that was good from the past and contained a new vital spirit of its own.

Many young people, when they have studied other religions and philosophies in college, are tempted to think that the best religion would be a combination of the highest teachings in the various world religions. This would not have suited Paul and it is not a satisfactory answer for anyone. A Christian grows best by giving complete allegiance to Jesus Christ and seeking to do what Jesus has taught him to do.

If there is truth in other philosophy, it will not be contradicted by Christian teaching. If, on the

other hand, something in another faith looks as if it is superior to Christianity, you had better take a second look at it. I doubt very seriously if this is truly the case.

When Paul put his faith in Jesus Christ it was no longer necessary to have "a righteousness of my own" (verse 9). This is the second characteristic of Christian growth which we want to notice. The law, by which Paul had lived, was really a righteousness of its own. The law was very technical and very detailed about what must be done and what must not be done. One could feel therefore, that when he followed this detailed description of righteous living he had built up a righteousness of his own. No one dared to take it away from him because he could prove by the book that he had done what he was required to do.

The Christian faith is something far different. Paul found out here that he grew by "faith in Christ" and that any righteousness he might obtain did not depend upon what he did as much

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR OCTOBER 8, 1961

#### The Scripture

##### Philippians 3:8-17

8 Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ 9 and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith; 10 that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, 11 that if possible I may attain the resurrection from the dead.

12 Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. 13 Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus. 15 Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. 16 Only let us hold true to what we have attained.

17 Brethren, join in imitating me, and mark those who so live as you have an example in us.



as it did upon God (verse 9). What man has to do is to place absolute faith and dependence in God.

One of the most significant phrases Paul uses is the one about "the power of his resurrection" (verse 10). This is one of the ways that Christians grow, by appropriating this resurrection power. Paul felt that it could be done by sharing the suffering of Christ and becoming like him in his death. In these ways he felt that it might be possible to attain the resurrection himself (verse 11).

We must always remember teaching like this. The greatest food for our spiritual growth is not the teaching which Jesus gave, great as it is. The greatest spiritual food on which we may eat is the fact of his resurrection. We have not really begun to grow until we appropriate this food for our lives.

Having said all these things,

Paul was not trying to give the impression that a Christian believer simply sits and receives the blessings of God as made available through the resurrection of Christ. The next way he mentions in which one may grow is to "press on" (verse 12). Here the figures of speech are probably drawn from athletic races, as Paul does on various occasions. When you're running a race it doesn't do much good in the fourth lap to remember that you were ahead on the first lap. One has to forget "what lies behind" and think only of "what lies ahead" (verse 13), if he is going to win the race.

One can never imagine that he is perfect, or even perfect enough to meet the needs. The goal is "the upward call of God in Christ Jesus" (verse 14). This goal cannot be seized and it is not given us without some effort on our part. The race is not ended until our last day has

come.

The final verse of our text might be thought boastful if we did not read it in the context of this whole passage. When Paul advises the other people to imitate him and to live the way he does, it does not seem as if he is boasting of his own righteousness. He could not be doing so because he has already discussed the necessity which he feels himself to keep on striving for a better life.

What Paul is saying here is that he knows he is on the right track. He has his faith centered in the right Person. He is convinced that anyone who wants to achieve the righteousness of God must do exactly as he is doing, and put his faith in Jesus Christ.

How do Christians grow? They grow by putting their faith in the right Person, by accepting through faith, the free gift of God in Christ Jesus, and by working at the task, pressing forward.

through prayer and communion, Christian fellowship and worship.

Growth also requires exercise. Exercise, which is essential to good health, may be seen here in terms of worship, the "exercising" of Christian virtues, bearing witness to one's faith, and living actively for God.

The body was made for service to God and man; the mind was made to think the thoughts and truth of God. The social nature was made to find its true fulfilment in Christian relationships and fellowships. The emotions were made to feel as God feels; the will was made to accomplish God's purposes.

All these are living, continuing relationships and experiences, and each is accomplished by growth and development but none can be achieved statistically.

True health (which is the root meaning of "salvation") can never be enjoyed unless a person employs his life and being in accordance with the purposes for which God made him. Spiritual growth, (also seen in such figures as the "fruit of the Spirit") (Galatians 5:22-24).



## Meaning for Today

by Jack E. Barker

THE "new birth," is a language figure to describe the beginning of the Christian life. Coming as a result of the implanting of the imperishable seed of the Word of God, followed by life as a baby at which time one partakes of the "pure spiritual milk," growth into Christian maturity, it and other such parallels to the physical life are commonly used in the New Testament to explain and describe the nature of the Christian's experience. (See John 3:1-8; I Peter 1:23-2:3; I Corinthians 3:1-4; I Thesalonians 2:7-12.)

These figures are meaningful today when practically applied

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for pointing up spiritual truth.

For example, growth requires food and drink. Jesus himself is the "Bread of Life" (John 6:35) and there is a "pure spiritual milk" which seems to come from the Word of God, nourishing a man's rational and spiritual self. Jesus promised the woman at the well of Sychar "living waters" that would spring up to eternal life within her. The water may be thought of as the Holy Spirit. Those who believe in Christ "shall never thirst."

Growth requires air and breathing. Air is our most constant physical environment and it must be breathed to give us of its life sustaining substance. In parallel, God constantly surrounds us and we must "breathe" his presence into our inward being

# Too Late For Regrets

by Charlotte and Dan Ross

'I've had enough' he shouted.  
Racing across the room, he  
dashed out and slammed the  
door behind him.

JEAN glanced up at the living-room clock just as the baby began to cry again and saw that it was nearly eleven. She sighed and started for the bedroom. Little Ricky had been especially peevish tonight. Of course he'd had that upset stomach all morning and couldn't be feeling too well yet.

Entering the softly-lit bedroom she bent over the crib and the crinkled red face and tiny clenched fists murmuring comforting words. But Ricky wasn't to be so easily silenced. She picked up the tiny six-month-old bundle and held him close.

Just then Rod appeared in the doorway. His lean young face frowning as he ran a desperate hand through curly black hair. "Can't you get him to stop somehow?" he pleaded.

Jean shook her head in warning to lower his voice. "In a minute," she half-



whispered, gently rocking the baby in her arms. Already he'd let up in his fretting until it was only a whimper.

Rod shrugged hopelessly and walked out of sight. Jean watched him go, a pang of dismay rising within her. It was hard to reconcile this irritable young man with the one who'd talked so much about raising a family.

Had she been mistaken about Rod? If so, it was a little late to discover it now. The baby gave a deep sigh and fell asleep. His tiny face placid and strangely old-looking in the bedroom's faint light. She smiled at him tenderly and placed him in the crib again.

When she went back to the living-room Rod was slouched in one of the easy chairs with a magazine. He looked up at her glumly.

"Thank goodness for that," he said, "I thought it would last another half hour."

Jean's blonde good looks registered annoyance. She tried to hide her hurt but it just wasn't possible. Sitting in the chair opposite him she said: "And you're the one always talking about children."

He raised his hands. "Now don't start that again. You know I like kids as well as anyone else."

She bridled. "Ricky isn't just a kid. He's—he's Ricky!"

"I know that, darling," Rod bent forward and touched her hand with his, "it's just that I find it hard to get used to. We should have gone to the dance tonight."

Jean's blue eyes were solemn. "But there'll be lots of nights we'll have to be satisfied staying home with only each other's company . . . and the children."

He slumped back in his chair again. "I know. Once I get accustomed to it I guess I won't mind. I do love you, Jean."

She said, "Sometimes I wonder . . . and an exhibition like you're giving now doesn't help matters."

"But it's just that a baby

throws everything out of balance." He jumped angrily to his feet and began to pace up and down in front of her. "Surely our entire lives don't have to be dedicated to an infant. Even one as precious as Ricky."

"Love, marriage and the responsibilities of parenthood. It's hard to separate one from the other," Jean reminded him.

"Sure puts a sting in romance," Rod grumbled on. "If a fellow only had proper time to adjust. And anyway some men just naturally don't take to children."

"I'm beginning to realize that." She eyed him thoughtfully.

He hesitated in his pacing and came over to her and touched his hand to her shoulder. "Jean, don't let this spoil things. Surely we're still important to each other."

She felt a feeling of warmth for him again; and looked up into his boyish, perplexed face. "Of course, Rod. I never suggested anything else. My feeling for you is just the same."

A loud wail came from the bedroom again. Rod straightened, his face dark with fury.

"I've had enough!" he shouted. Racing across the room, he dashed out and slammed the door behind him. Jean sprang to her feet utterly astonished at his action and for a moment unable to move. Then Ricky's continued crying made her hurry in to look after him again.

It was nearly eleven-thirty before Rod came back. She'd given the baby his late bottle and he was quiet now. She was standing by the window when Rod stepped inside slowly, a look of penitence and apology on his lean face.

"All quiet?" He gave a sorry smile.

She nodded without answering and looked down at the neon-lighted street below.

"I wanted to get a pack of cigarettes," he faltered; "that was the main reason I left."

"It's all right," she said, her voice sounding dull.

He came up and stood beside

her. "Don't make such a tragedy of it," he said. "I lost my temper. I often do. It doesn't really mean anything."

"Hello, you two!" A new voice broke the strained moment as Ruth, Jean's sister, let herself in the front door. She was a bluff, friendly girl. A lot like Jean but two years younger.

Ruth glanced at them in surprise. "Well, you're awfully solemn," she exclaimed. "How's Ricky?"

Jean went to her with a smile. "Ricky's feeling better than any of us. He's just had his late lunch."

Her sister laughed. "Good! And I'd say you two needed some brightening up. Why don't you go out for awhile? Find a nice place and have a midnight snack."

Rod joined them. "I like that idea."

Jean, looking unhappy, glanced at her wrist-watch: "I don't know. It's really quite late. Where's Bill?"

"Driving the Millers home," Ruth told her. "Now put on your things and go out and get that lunch somewhere." She winked at Rod, "It'll make you feel young again."

They faced each other across a table in a quiet corner of an uptown restaurant. Most of the crowd had gone home. As they waited for their order Rod said: "Ruth is a great girl, isn't she?" Jean nodded and looked down at the table.

"Say, honey. You're not still cross about what happened tonight?" he asked.

She raised her eyes to meet his. "Not cross, Rod. But perhaps disappointed. At any rate, I can see we've almost made a bad mistake. I think we'd better call off our plans."

He stared at her incredulously, "You don't mean it?"

"But I do," she added. Her tone was quiet and very definite, "I don't believe we're honestly suited to each other or ready for marriage. Not after the way you acted when we were baby-sitting for Ruth tonight."

# NEWS

of the Brotherhood

## Functions and Organizational Pattern of ICYF to Be Studied

### Executive Group Elected

ANN ARBOR, MICH.—Six young people from the Christian Churches were elected to three-year terms in an executive group to study the future functions and organizational pattern of the International Christian Youth Fellowship.

They were elected by the ICYF commission, composed of 250 youth from Christian Churches in 35 states, Canada, Jamaica, Puerto Rico, South Africa, Japan and the Philippines.

Commission sessions were held in conjunction with the North American Ecumenical Youth Assembly here, Aug. 16-23. Paul A. Crow, Jr., of The College of the Bible in Lexington, Ky., was the resource leader.

Approved by the commission was the 1963-64 youth theme and the 1962-63 Christian World Friendship Fund goals. A commission meeting for the summer of 1962 has not yet been scheduled.

Elected were: Camilla Jo Bloom, First Christian Church, Olympia, Wash., the immediate past president

of ICYF commission; Wilma Mosley, United Christian Church, Jackson, Miss., and Jefferson Allen Jolly of San Bernardino, Calif.

Also, Clifford Gene Crafton, Overland Church, Overland, Mo.; Danny Phillip Moseley, First Church, Monett, Mo.; and Robbie Anna Garry, Central Church, Jacksonville, Ill.

The ICYF commission is the youth planning body for the senior high school youth program among Christian Churches of the United States and Canada.

### Ministers' Breakfast

KANSAS CITY, Mo.—The Oreon E. Scott Ministers' Breakfast during the assembly of the International Convention of Christian Churches, will be divided into two sections this year because of the large number of ministers planning to attend.

The breakfast sessions will be held in the Grand Ballroom of the Hotel Muehlebach, Oct. 2 and 3 with the same program presented each time.

James F. Cleland, professor of preaching and dean of the chapel at Duke University, will be the guest speaker.

### G. R. Deaton Ordained

COVINA, CALIF.—First Christian Church here was the scene for the ordination to the Christian ministry of Gerald R. Deaton. He formerly was minister of youth here and presently is serving as minister of education for Central Christian Church, Glendale, Calif.

Forrest Hibbard, minister of the ordaining church, presided over the service. The ordination sermon was given by Dennis Savage, minister of Temple City Christian Church.

Others who participated in the service included: John Hedwall, minister of Monrovia Christian Church; B. Frank Cron, minister of Central Church, Glendale; Donald Woodley, minister of State Street Church, Redlands; James Hempstead, minister of Alhambra Christian Church; James Parrott, executive secretary of the Christian Churches of Southern California.

Two of the elders participating in the service included Mr. Deaton's father and father-in-law, Roscoe Deaton of State Street Church in Redlands and Jess Leighton, First Church, Alhambra.

### To New Ministries

● HUNTSVILLE, TEX.—Frank Elliott has been called to served here as minister of First Christian Church. He formerly was pastor of the Christian Church in Jonesboro, Ark.

● PAMPA, TEX.—Glyn B. Adsit, minister for the past five years of First Christian Church, Corvallis, Ore., has been called to the pastorate here of First Christian Church.

● LAKELAND, FLA.—Darrell F. Joachim has been called to become minister of First Christian Church here. He recently completed his ministry with First Church, DeLand, Fla.

● HENNESSEY, OKLA.—O. Clarence Wickstrom has resigned as minister of First Christian Church, Moberly, Mo., to become pastor of First Christian Church here.

● OTTAWA, KAN.—Ned M. Roberts, for 15 years a missionary with The United Christian Missionary Society, has been called to serve here as minister of First Christian Church.

● KANSAS CITY, Mo.—Kyle Maxwell, a recent graduate of Harvard Divinity School, has been called here to serve as associate minister of Country Club Christian Church.



G. CURTIS JONES, minister of Union Avenue Christian Church, St. Louis (right), and Dr. John Ross, chief physician of Love Memorial Hospital, Lotumbe, Republic of the Congo, wave goodbye as they begin a journey down the Momboyo river to visit mission stations. Jones visited all African mission areas of the Christian Churches on behalf of The United Christian Missionary Society. Dr. Ross, a Disciple missionary, is remembered by many for his part in the NBC television special, "Monganga."



## Music Big Feature of Kansas City Convention

### Met Star Steber Assembly Singer

INDIANAPOLIS, IND., August.—Metropolitan Opera Star Eleanor Steber will sing three religious pieces at the opening session of the Kansas City assembly of the International Convention of Christian Churches, Sept. 29—Oct. 4.

A rich store of music that will include congregational singing, choral anthems, solos and an original oratorio will be woven into the activities of the six-day assembly.

Miss Steber's selections for the opening night worship service will include "Halleluiah" by Mozart, "The Lord's Prayer" by Malotte and a special arrangement of "The Lord Is My Shepherd" by S. Liddle.

Baritone Melvin O. Dacus, whose professional experience spans opera, musicals and television will sing several solos as well as leading all congregational hymns.

One of the assembly's congregational hymns, "God of Our Fathers, the Strength of Our People and Nation," is a poem composed by W. E. Garrison, convention speaker and professor of philosophy and religion at the University of Houston in Houston, Texas.

The combined 36-choir Convention Festival Chorus, under the direction of Dr. Francis Buebendorf, will present the evening anthems. Buebendorf is minister of music at Community Christian Church in Kansas City and professor of voice and composition at the Kansas City Conservatory of Music.

With the children's choir from the Westport Presbyterian Church in Kansas City, the Convention Festival Chorus will present "Reflections on Christmas," an original oratorio by Bethuel Gross, on Tuesday evening, Oct. 3.

The musical score is built around eight poems by recognized authors.

On Sunday, Oct. 1, a trumpet choir and kettle drums will join the chorus in presenting the evening anthem.

Carillon bells will be played by guest organist Jack R. McCoy of St. Pauls Episcopal Church of Kansas City before the evening sessions.

Walter H. Griswold, minister of Kansas City's Central Christian Church is worship chairman for the assembly.



Met Star Eleanor Steber

## Special Arrangements In Kansas City . . .

### For Ministers' Wives

KANSAS CITY, MO.—The Ministers' Wives' association of Christian Churches of Greater Kansas City (The Met-Parsonetts) are making plans to entertain the wives of the ministers who will be attending the International Convention here Sept. 29—Oct. 3.

The Met-Parsonetts will present to each minister's wife a ribbon to be worn with the convention badge which will designate her as a minister's wife so that the Kansas City wives can extend their welcome and fellowship. These ribbons will be distributed when the tickets for the wives' breakfast are purchased.

● HANNIBAL, MO.—First Christian Church here, is interested in receiving information from churches which have made use of a rotating system of functional committee membership. Richard M. Spangler, minister of membership and development for First Church, has asked that responses to this request be addressed to him at 1101 Broadway, Hannibal.

● WASHINGTON, D. C.—George Davis was installed here Sept. 10 as minister of National City Christian Church. He comes to the nation's capital from the pastorate of First Christian Church, Wichita Falls, Tex. The speaker for the installation service was Perry E. Gresham, president of Bethany College, Bethany, W. Va.

## Negro Disciple Tells of Church Ushering Role

ROANOKE, VA.—Church ushering is a service to Christ himself and should be done reverently, an authority on the subject told Negroes attending the 45th annual session of the National Christian Missionary Convention here Aug. 24.

George Parker of Memphis, Tenn., president of the National Ushers' Fellowship, an auxiliary of the convention, said ushers should remember "that he who would be great must become the servant of all."

Programs were present by the ushers' organization and the Nurses' Guild, another convention auxiliary, during an afternoon session here at Loudon Avenue Christian Church.

Mrs. Josephine Baker of Indianapolis was elected president of the Nurses' Guild.

Parker was re-elected president of the Ushers' Fellowship.

## To New Ministries

● HOLLYWOOD, FLA.—William J. Lineback, minister of First Christian Church, Montgomery, Ala., will become pastor here of First Church, Oct. 1. Before his Alabama ministry he was general secretary for nine years of the Capital Area (Washington, D. C.) Council of Christian Churches.

● GULFPORT, MISS.—Loren E. Williams is the new minister at First Christian Church here. He formerly served as pastor of First Christian Church, Globe, Ariz.



THE CHRISTIAN CHURCH of Cropper, Ky., dedicated a \$15,000 new unit in August. The improvement includes a new water system, heating plant, three new church school rooms, and a new basement—fellowship hall. Donald L. Richardson is the minister.



**WASHINGTON BOULEVARD** Christian Church, Beaumont, Texas., recently held ground breaking ceremonies for a \$62,000 education building. Among participants in the service were (from left, front row): J. P. McCarter, contractor; Mrs. Nell Morgan, chairman, education department; Mrs. Lee Black, deaconess emeritus; Ricky Brown; Leon Burnett, chairman, building committee; B. L. Cohn, board chairman-elect; Robert Warren, minister; Norman Lowrey, board chairman; (from left, back row): J. A. Hebert, Lavon Dodd, Sr., and Elmer Engman, all trustees.



**GROUND WAS BROKEN** recently by First Christian Church, Ventura, Calif., for the first unit of a new church plant at a new location. Participants in the service included (from left): Ned Romine, minister, John Wiebers, building fund chairman; Robert Fox, building committee chairman; Ronald Warren, minister of Christian education; and A. A. Robinson, chairman of trustees.

## News



**W. MARSHALL ROGERS**, minister, places the signatures of those present for the cornerstone laying service in the chest to be placed behind the cornerstone. Standing by is W. C. Harry, chairman of the board of officers. The service which took place recently at Central Christian Church, Hubbard, Ohio, was for the new education unit.

## Brotherhood

of

the



**FAMILY OF THE YEAR** honors at First Christian Church, Baton Rouge, La., went to Mr. and Mrs. Joseph S. Chronister and children, Carmen and Christine. On the left is Edward E. Russell, minister of First Church, McKinney, Tex., and on the right is Verl Underwood, minister of the Baton Rouge church.

in

## Focus

**TWO STUDENTS RECEIVE \$500** scholarships to Chapman College, Orange, Calif. Miss Penny Bergman, Arlington Christian Church and Dennis Short, First Church, Pomona, Calif., received the awards from the San Bernardino-Riverside-Southern Nevada District Christian Men's Fellowship. At right is Karl Harris, chairman of the scholarship committee. On the left is Melvin Parker, district CMF president.



**ASA LADD** (left), 90-year-old elder, recently made this new out-door church bulletin board for the Church of Christ, Brewerton, N. Y. At right is William Folprecht, interim minister.



## K. Maxwell Ordained

ST. JOSEPH, Mo.—Ordained to the Christian ministry here on July 30, 1961, was Kyle Maxwell, a graduate of Harvard Divinity School, class of 1961, and a Timothy here of Wyatt Park Christian Church.

Participating in the service were Lawrence W. Bash, minister of Country Club Christian Church, Kansas City, Mo.; C. M. Chilton, minister emeritus of First Church here; Ralph Sawyer, chairman of the ordination council; Huell Warren, interim minister, and U. William Hutchings, associate minister here at Wyatt Park Church; Lester B. Rickman, general secretary of the Missouri Association of Christian Churches; R. Kermyt Roebuck, executive director of the Council of Churches here; and Robert A. Thomas, minister of First Church here.



## Guest Minister

LUBBOCK, TEXAS—Roy W. Ford, minister here of Lubbock View Christian Church, served as guest minister for the Colorado Cowboy Camp Meeting in July. Three preaching services were held daily with more than 600 ranchers in attendance.

CONSULTING ARCHITECT Charles J. Betts of the Board of Church Extension of Disciples of Christ (center) discusses building facilities for Christian education programs with directors who recently toured Church Extension's headquarters while attending the sixth annual Religious Education Directors Institute at Christian Theological Seminary, Indianapolis. Looking over drawings (from left) are: Charlotte Withrow of Countryside Christian Church, Mission, Kan.; Mrs. Betty Roseberry, Memorial Church, Lynchburg, Va.; and Edgar Goosman of First Church Alliance, Ohio. Seventeen education directors from churches in ten states attended the two-week institute to research and study new techniques for extending the ministry through Christian education.



## THE NEW LOOK IS HERE....

Just about two weeks ago—September 17th to be exact—most of our brotherhood churches paused to take a close, critical look at their youth fellowship programs. We're happy to report there is already a renewed sense of purpose and added enthusiasm in their programs. We're hoping that our churches which have not instituted this new look will still join in this brotherhood-wide effort.

## AND THE RESPONSE IS ENTHUSIASTIC!

Here's all it takes to achieve this new look: most importantly, a determination on the part of youth and their leaders to improve the program; write us for the new youth curriculum materials, FOCUS for junior high groups, and TACK for senior high; FOCUS and TACK replace the old PM Pack and the Fellowship annuals and are the basic texts for youth leaders in planning a total new youth program. They contain 208 pages of exciting new ideas with numerous illustrations. Single copies are \$2.95; 5 for \$12.00. You'll also want copies of A NEW LOOK, a combination of items from both FOCUS and TACK. A NEW LOOK should be furnished each member of junior and senior high groups to help them prepare for and participate in meetings. Copies of A NEW LOOK are just \$.30 each.

*order materials or sample copies from*

Christian Board of Publication  
Box 179—St. Louis 66, Mo.

Lynn H. Draper Called

# New Kentucky Associate Named



Lynn H. Draper

LEXINGTON—James A. Moak, general secretary of the Kentucky Association of Christian Churches, has announced the calling of Lynn H. Draper of Lexington, to serve as associate general secretary in this state-wide program among the Christian churches.

In this position Mr. Draper is succeeding Lester D. Palmer, who resigned to do doctoral study at Boston University School of Theology.

The son and grandson of ministers, Mr. Draper spent most of his youth in Illinois. He received the B.S. degree in education from Northwestern University with majors in psychology, education, and social studies. He holds the master's degree in the administration of higher education from the University of Minnesota.

For four years Mr. Draper was director of administration for Park Avenue Christian Church, New York, and since 1956 he has been minister of administration for Central Christian Church here. He was ordained to the Christian ministry by that church in 1958.

● WASHINGTON, PA.—First Christian Church here has called Donald Stockford, a third-year student at Christian Theological Seminary, as intern-assistant minister for a two-year period. He is the son of Mr. and Mrs. Donald Stockford, of Lubec, Maine. The elder Stockford is minister of the Christian Temple Church of Christ, Lubec. Peter M. Macko is the senior minister of the Washington Church.

## Planning Toward World Convention

by Jesse M. Bader

The Seventh Assembly of the World Convention will be held in San Juan, Puerto Rico, beginning Aug. 9 and ending Sunday evening, Aug. 15, 1965.

The New York World's Fair will be held on Long Island in Flushing Meadow Park from April to October in 1964 and 1965. In other words, the World's Fair will be closed down during the cold winter months of the two years. Many of those who attend the World Convention in Puerto Rico in August, 1965, will want to avail themselves of this opportunity of visiting the World's Fair on their going to or return from the World Convention.

The Executive Committee of the World Convention met in Indianapolis in January. Among the matters considered was the appointment of a finance committee of 15. Heretofore, the executive committee has been its own finance committee. The executive committee of the World Convention will meet again Jan. 12, 1962.

The Christian Churches (Disciples) in Puerto Rico held their annual convention on Feb. 9-12 of this year. There was an excellent attendance. A fraternal greeting from the World Convention was read during the program and was received with appreciation.

Classified advertisements are accepted at the rate of 25c per word, subject to editorial approval. Minimum charge \$5.00.

**DON'T WAIT!** European-Palestine Tour 1962, including Middle East. Superior accommodations, personalized travel, with experienced conductor and reliable travel bureau. Rev. Lester K. Welch, 320 Hamilton Street, N. W., Washington, D. C.

In Detroit, Central Woodward Christian Church, 8920 Woodward Avenue, offers the traveller, the convention, and the new resident an internationally recognized tradition of unforgettable sacred music and prophetic preaching. Call TR 5-0784. Dr. George C. Stuart, Pastor.

Pastorate of First Christian Church, Logan, West Virginia, will be open October 1, 1961. Interested ministers contact R. A. Gallemore, Box 1262, Logan, West Virginia.

Mr. and Mrs. William Arthur of Glasgow, Scotland, are now at Bethany College, Bethany, W. Va. Mr. Arthur retired last year from the faculty of Glasgow University where he taught mathematics for a number of years. He served as the treasurer of the Edinburgh World Convention Committee. He is teaching mathematics at Bethany College.

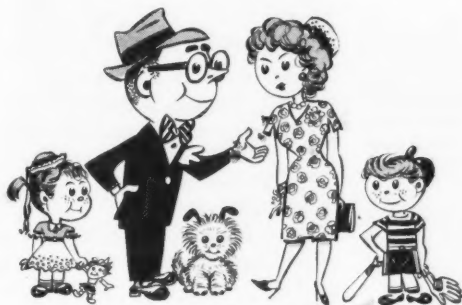
Mr. and Mrs. Arthur will be present at the International Convention of Christian Churches to be held in Kansas City, Sept. 29—Oct. 4, as the fraternal delegates from the British Churches of Christ.



FOUR GENERATIONS were united in Christian fellowship at Central Christian Church, Pocatello, Idaho, when Thomas Waltman, 93, was baptized. Under the leadership of Virgil F. Halbig, minister, a total of 150 new members were added to the church. Pictured are members of the Waltman family (from left): Steve, Jerry, Wayne, William and Thomas.



# THERE'S A NEW FAMILY IN YOUR NEIGHBORHOOD— HAVE YOU MET THEM YET?



You will. Starting right now. They are the Sage family. Charley, wife Sue, their kids, Jane and Jack . . . and, oh yes, the dog *they* live with, PHYDO. Wonderful dog. Great family. Hope you'll like them.

They will be a regular feature in THE CHRISTIAN for 13 weeks. Plan to follow their adventures from week to week as they learn more about themselves and the world around them. You'll probably discover some interesting things, too.

Let's meet each member of the family individually. The most charming, mischievous mutt you'll ever meet is PHYDO. He is the fuzziest ball of fur a dog ever came wrapped in. What he does around the Sage household should only happen to . . . well, let's say it, a dog!

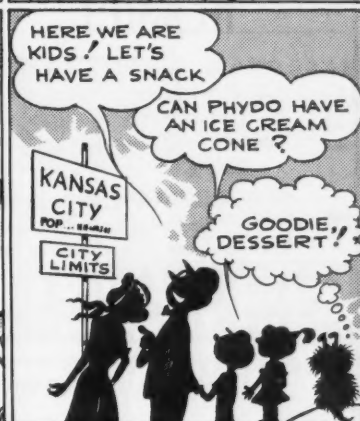
Then there's the father, Charley Sage. Nice guy. About 35, has a bit of a bulge up front (his wife sure can cook), is a little shy of hair on top, and is fond of do-it-yourself tinkering and starting new projects.

Sue, Charley's wife, is mighty handy around the Sage household. And like many of today's housewives she also takes an active part in outside activities too. Sue spends time, for instance, in charity work, in church and school functions, and in finding unusual new interests her family may enjoy.

The two bundles of energy you'll see bouncing around the Sage home are Jane and Jack. She's 5; he's 6. They can be cute and polite. Mostly, though, you'll find them knee-deep in mud or knocking over mother's favorite lamp.

That's the Sage family. Join them as they get ready to go to Kansas City. And watch for them each week, won't you?

## PHYDO



(advertisement)

# book of the month

Sponsored by the Christian Literature Commission

## THE GOSPEL STORY

by M. Jack Suggs

*Selected and reviewed by George R. Huckaby, Sr., Editor "Iowa Park Herald," Iowa Park, Texas.*

The purpose of this study is to inspire laymen to read the scriptures and find for themselves "The Gospel Story." The author shows the four biographers of Jesus were as much concerned with spiritual values as with historical facts.

His second chapter throws new light on the times and circumstances of Jesus' ministry. With more knowledge of the first century world, the student can understand better the forces motivating the Savior's foes and limiting the discernment of his friends.

The Nazarene's teachings concerning the kingdom of God, as recorded

in the synoptic gospels, are thoughtfully discussed, that the reader might discover in them the great truth that the kingdom is the free gift of God.

Professor Suggs, in a separate chapter on John's Gospel, points out its writer did indeed proclaim Jesus as an historical person; and to that truth gave meaning as well as fact.

Summing up, the heart of the story told in the New Testament is not some new teaching about ethics and religion—but the One called Lord Jesus Christ. He is at the center of the story because he is at the center of life.

*The Gospel Story.* 96 pages. By M. Jack Suggs. Published by The Bethany Press, and available from the Christian Board of Publication, Box 179, St. Louis 66, Mo. Price \$2.95.

## RHYME AND REASON

## Mis-Applied Wisdom

by Kelly O'Neill

A Ph D, who is a blotto, operates upon the motto,  
That the world must be informed that he is smart.  
When he finds someone who'll listen, then his eyes begin to glisten,  
And he starts to deal out knowledge a la carte.

He'll discourse on Aristotle, and no one can ever throttle  
His discussion of how Einstein worked it out.  
Then he'll hop on a revision of the latest court decision,  
Or the chemical constituents of kraut.

Any way the talk is turning, if it serves to show his learning,  
He'll declaim as long as he can have the floor.  
But with all his education, his one-sided conversation  
Adds up only to the fact that he's a bore.

## Relax

There are a few persons who believe that the mind has control over matter—but not many of them play golf.

### PRESCRIPTION

Though truth is something  
We in part perceive  
By benefit of eyes and ears and noses,  
The total compound  
We may only take  
With safety in the most minute of doses.

—PAUL ARMSTRONG

### EVEN

Boarder: "Ah, your steak is like the weather this evening, Madam—rather raw."

Landlady: "Indeed? And your board bill is like the weather, too—unsettled."

### OLD AND NEW

A: "Who's that brunette?"  
B: "Ray's wife."  
A: "I thought Ray married a blonde."  
B: "He did, but she dyed."

—BUILDERS



"Don't just sit there! Don't you know how to worry?"



## Just Among Us Lay Folks

by Carl R. Brown

### ON BEING GLAD WHEN WE ARE WRONG

"Strange how things will work out for the best." So said an old friend. "My college roommate was as fine a fellow as could be found, a Student Volunteer. But he was engaged to a girl back home who seemed uninterested in church or college. For four years we all tried to break up this romance as it seemed doomed to failure."

The rest of the story I knew. They were happily married, went to China in YMCA work, served acceptably many years abroad and at home. They raised a remarkable family, three boys with earned doctors' degrees and one daughter married to a "doctor."

"How wrong could we be?" asked my friend. "If our way had prevailed this might all have been lost. *How glad we are that they were right and we were wrong.*"

Many times it is evident that those whom we opposed showed better judgment, or perhaps guessed more accurately than we did. How did we take it? Did we rebel or sulk or did we say "This time we were wrong and glad someone was smarter than we were."

In *The Fool of God*, Louis Cochran portrays the scene where the Campbells renounced their infant baptism and were immersed at Buffalo Creek. He has Thomas Campbell saying "Maybe it was my cantankerous Scotch stubbornness that has kept me from seeing the truth all along." The author adds this observation "He smiled as though making a happy confession."

These "happy confessions" are a part of the Campbell tradition. Not only did they retreat from former positions but they enthusiastically proclaimed what others had previously accepted and they had opposed. We would call them "good losers."

In the democratic procedure of our church enterprise we need lots of give and take which implies occasional acceptance of the views of others.

The pulpit committee recommended a youthful candidate. Some thought a recent seminary graduate could hardly serve the senior members who were quite in the majority, but they concurred. Gradually it became evident that youth when sincere and dedicated can lead well, where all will work together. Time and again these "die-hards" voiced their appreciation that the wisdom of others had prevailed.

Then there was the reverse situation. An older pastor offered to resign on account of his age. The majority stood by him and he continued a fruitful ministry until retirement age. All agreed that his best years and those of the congregation stemmed from this period of grace. However, of those who had dissented some approved grudgingly, "Helpful as he was, another might have done better." Others said, "We are glad that we were outvoted and that he stayed."

It is said that a good executive is one who is right 51 per cent of the time. Much depends on what he does about that 49 per cent. The clever man substitutes the right decisions of others for his own and is grateful that others share his responsibilities.

Internationally, we need to be glad that our wrong judgments are sometimes offset by better judgments of other nations.

Ecumenically we can be grateful for what other communions have done better than we.

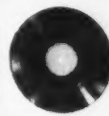
In the family circle, we husbands may screw up our courage to admit "The little lady is right. Thank the Lord!" And parents may well acknowledge that their children are sometimes more right than they are.

Peter was a man prone to making mistakes. It took a miracle at Joppa to convince him that his attitude to the gentiles was wrong. Reading his exulting account told to the church fathers, we know that he was glad to have been proven wrong.



ANNOUNCING THE  
WONDERFUL NEW

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## "You Are What You Read"

### Implementing the Concern

**Education for Mission.** By J. Allen Ranck. Friendship Press. 159 pages. \$2.95 (Cloth), \$1.95 (Paper).

This is a basic book for every member of the church. The author has incorporated contemporary thought, ideas and development with regard to the mission of the church. The entire book comes to focus in the title because the basic concern is *Education for Mission*.

The early chapters of the book help every Christian to be confronted with the mission, the church, the world and personal responsibility. Dr. Ranck helps the reader to see how mission may become central in congregational life through worship, teaching, fellowship, evangelism and service.

The place of leadership, use of materials and creativity in education for mission are given careful attention because this book is intended to help the reader see specific ways of implementing the concern for mission in the life of the church.

The concept of mission may be summarized in the words of the author:

"The mission of the church is like a pool of water into which thousands of pebbles are dropped. Concentric circles move out from the place where each pebble breaks the surface, and the circles mingle with one another until the whole pool is agitated. There is not just one center from which the circles expand; there are centers everywhere. The mission is like a network of broadcasting stations whose messages radiate to the whole world, making possible inter-communication. Wherever there is a church, or for that matter, an individual Christian, the mission begins. From the center it moves out until it involves the church and the Christian in the evangelization of the whole world."

As the world of Christendom awaits the merger of the World Council of Churches and the International Missionary Council at New Delhi in late 1961, such a book as

this helps every Christian reader to see the essential oneness of the church and its mission in the world today.—RUSSELL F. HARRISON

### Up-to-Date Records

**Handbook of Denominations in the United States.** Second revised edition. By Frank S. Mead. Abingdon Press. 272 pages. \$2.95.

The current church picture changes constantly and Mead's *Handbook* brings the record up to date. It is ten years since the first revision appeared, and several significant unions took place just at press time, 1961. But, the United Church of Christ, both Lutheran reunions and the Unitarian-Universalist Association are all included.

Historical sketches are essentially accurate, although some of them seem to be the result of independent research while others look like denominational hand-outs. Probably every possible method had to be used to get anything at all on some groups. The statistical tables from Landis, *Yearbook of American Churches*, 1961, are included.

This is more than a reference book. If you note how many splits have occurred and the reasons given, you have enough materials for some interesting study on unity and disunity.—H. E. S.

### Phillips Translation

**The Gospels** (252 pages) and **Letters to Young Churches** (225 pages). J. B. Phillips, The Macmillan Co., \$1.25 each.

These two paper back volumes, representing all of the Phillips translation of the New Testament, except Acts of the Apostles and Revelation, are now available in the United States. Ideal for study and research, the serious Bible student will find these two economically priced volumes very helpful.

Dr. Phillips' version of the New Testament in modern English has proven to be a best seller and ranks toward the top in popularity with those seeking a fresh and vigorous language for their Bible reading.—R. E. B.

### Springboard

**Contemporary Pastoral Prayers for the Christian Year.** By Nathanael M. Guptill. The Christian Education Press. 151 pages. \$2.50.

This book of 148 prayers arranged for each of the Sundays of the Christian year, plus additional subjects, is a book which might well grace the library of every minister. Because the prayers are written in liturgical form, with each divided into several paragraphs which may be used as individual prayers, and because they are filled with biblical and liturgical language, they may be considered to be a little too stilted to be used in the Christian Church pulpit. Perhaps this is true, even though they are sharply contemporary in mood and content and even though they have been used in the pulpit by the author. Rather this volume lends itself to personal devotion, and as a springboard for one's own pulpit prayers.

While ministers will want their pastoral prayers to be more specific and to contain more social concern, nonetheless this volume offers much variety. The author uses no less than 250 different appellations for God. He also uses varied and powerful verbs. In one prayer these appear: teach, take, hear, descend, help, send.

He uses simile widely: "As the icy grip of winter is loosened and the brown earth is awakened to life once more, so may the icy grip of greed be loosened from our hearts and we be awakened once to the life of the Spirit." "Thy righteousness is like the winter snow, pure and clean and white; our righteousness is like the snow of springtime, gray and soiled and shrunken."

Descriptive adjectives make even ordinary content live: "Filling the parched pools of our lives," and "Frosty crust of cynicism."

The volume is well indexed according to subjects.

Great art is required to write an entire book of prayers without their becoming monotonous. One cannot say this volume is entirely free from this quality, yet it approaches that state.—LESLIE R. SMITH





## Consulting the Pastor by Charles F. Kemp

### An Appeal for Time

**M**ANY of the problems that are brought to a pastor face their real test in whether or not a person will give the time that is necessary to secure a solution or to gain the desired result.

Take marriage counseling, for example. A couple have been quarreling, fussing, complaining—so they go to the pastor for help. What's more, he can help too—but it will take time. So often they forget that they have been working full time at this quarrel for several months. They can't expect him to unravel all the difficulties in a few minutes.

This is true of all counseling. These attitudes of inadequacy, bitterness, discouragement develop over a long period of time. So often people expect a pastor to treat their problem as he does a sermon: *outline it in three points and give it a conclusion*. On the contrary, this is a co-operative venture in which the two face all the issues and gradually come to insights and understanding. There is abundant evidence that this can be done but it takes time.

It is true in other areas as well, take, for example, the devotional life. Many people hear a sermon or read a book on the devotional life—and it all sounds good. They want this experience too—in a hurry. The devotional life is developed over years. Brother Lawrence, author of the classical little book—*The Practice of the Presence of God*, said he had ten years of "dryness," as he termed it—ten years before he became aware of the reality of which he wrote.

Any one who reads the Sermon on the Mount in a hurry will never grasp its meaning. It must be read and pondered and prayed about and read, and pondered

again and again.

This is equally true in the field of service. A young man was enthusiastic about entering the ministry, but when informed that the usual preparation was seven years beyond high school he lost some of his enthusiasm. "That's too much time" he said.

Great things take time. God works with those who work and study and wait and keep on and on.

### Jesus' Faith in Men

**M**UCH has been written about Jesus' faith in God—and it should be—because Jesus has revealed the loftiest faith in God the world has ever known. It is the foundation on which the Christian religion is built. Not so much has been written about Jesus' faith in men, but this is also important. In fact many people consult their pastor not because they have lost faith in God but because they have lost faith in themselves.

It is sometimes easier to believe in God than it is to believe in man. People can be selfish, cruel, and difficult.

Jesus' faith in men is evidenced by the fact he gave them great and important tasks to do. No one would have risked an important mission on a dozen common men, fishermen, tax collectors, ordinary people—but *Jesus did*. No one else would have thought they had qualities of greatness. No one else would have given them great responsibilities. They made mistakes, they often disappointed him, they even disappointed themselves but they came through—his faith was justified.

Jesus' faith in men is further illustrated by his contact with individuals who had done wrong. Mary Magdalene, the woman taken in adultery, Zacchaeus,

Nicodemus, these were real people Jesus dealt with. When he said to the Woman, "Neither do I condemn thee, go and sin no more," he was expressing his faith in her, that the past could be the past, that she could walk in newness of life.

What he did then he has done through the centuries. He saw people not as they were but as they could become. Prodigals could become sons again. Life can be changed. Every man has divine possibilities within Him.

When we couple his faith in the Fatherhood and love of God, with his faith in the possibilities within man, then we have a *faith to live by*. Indeed the two go together. This is a gospel.

### INSIGHT FROM THE SCRIPTURES:

Ours has been called the age of anxiety, and rightfully so. Our society is characterized by speed, crowds, pressure, tension, competition, a hunger for prestige, a striving for success, international tension and the threat of war. It is no wonder that people are anxious. When we turn to the New Testament we find that Jesus said, "Therefore I tell you, do not be anxious for your life, what you shall eat or what you shall drink, nor about your body what you shall put on . . . Your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness and all these things shall be yours as well. (Matt. 6:25, 32, 33)

The apostle Paul wrote his friends at Phillippi (who incidentally were facing not only opposition but possible persecution), "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God and the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus." (Phil. 4:6, 7)

The first epistle of Peter says, "Cast all your anxieties on him, for he cares about you." (I Peter 5:7)

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



## Letters . . .

### The Lindsey Line

Editor, *The Christian*:

I've been quite interested in several of your "Letters to the Editor." My husband, David Lindsey, is a fifth-generation Disciple. His great-great-grandfather was James A. Lindsey, who, according to family records, organized, in 1826, the first congregation of Disciples west of Green River (in Kentucky), known as the Noah's Spring congregation. He was quite well known around Tazewell County, Illinois, where he later lived. Three of his six sons followed in his footsteps as preachers. I understand that one of them, John, was one of the founders of Eureka College.

My husband's grandfather, David A. Lindsey, grandson of James A. and nephew of John, began preaching in Tazewell County, Illinois, before he was 21. He later preached in Texas, Kansas, Missouri and Oklahoma. He died in 1934 at the age of 64 . . .

My husband, David, has been an elder and active worker in the Christian Church here in Olympia for a number of years. I've been a member here for 22 years. We met and were married in the church here and are the parents of seven prospective sixth-generation Disciples.

I'm very proud of this heritage in the Disciples and hope that it continues for many generations to come.—MRS. DAVID LINDSEY, *Olympia, Wash.*

### Too Much Hum and Drag

Editor, *The Christian*:

Thank you very much for "A Chat with Chet," in *The Christian*, June 11.

I think he has hit the proverbial nail on the axiomatic head. We just do not want to think—we'd rather drag along and hum a ritual, into which no one can really have put himself.

If one will just sit down and think "Jesus is the Christ, the Son of the living God and our personal Saviour" he'll realize a very different situation or condition of mind than that following a written procedure or a written prayer. Too many of us do not yet comprehend the significance of the Lord's Prayer.

Thank you again for Dr. Sillars'

contributions to our Christian development.—JOHN E. GURLEY, D.D.S., *San Francisco, Calif.*

### This and That

Editor, *The Christian*:

For some months now I have been reading from your pen and heart and the letters you select pro and con. I appreciate very much the improvement in the magazine for which you must have a small part. You are doing a fine job . . .

I sense by what I read in *The Christian* that both sides of our argumentative brethren feel guilty about our theology of what we think should unite us and all the rest of the religious world. Someone must be right. Yet all that has ever been done so far is a see-saw that divides us and tears us up in parts.

This guilty conscience that is in us hinders us in becoming "one" as Jesus prayed we should be, so we roll ecumenical, interfaith, national and international organizations under our spiritual tongues and become enthusiastic over our surface fellowship, and then go home and dig up our old bones and gnaw away. We tend to forget that we have become a part in the greater horizon of Christian brotherhood.

It looks like we are all religiously dishonest. As I read it, the goats bleat for a denominational standard in control of congregations. Where do they find that in the New Testament? Many of the ideas of what we need take their firmest hold of weak, flimsy and one-track minds (their own) whose emptiness conceives of nothing excellent given us by our Savior and the Holy Spirit, unless it is thought so by all the other religionists . . .

These yearnings for physical control of a spiritual body are the essence of vain ostentation and exclusive egotism; they are so haughty that they do not realize how trifling, affected, servile, despotic, mean and ambitious, precise and fantastical they sound—they seek to be tied themselves to no rule, of the great commission, but are bound to conform them and us to the varying rule of the passing moments. Somewhere I read of a god, I think, that was bound by a chain forged from the sound of a cat's footsteps, strands of a woman's beard, the roots of a summer cloud, a fish's breath and the spittle of a bird. Maybe if they tried that they would

bind us together, and I make no charge for the remedy.

During the 68 years I have lived in and sat in the pews of our Christian churches, I have seen many efforts to build Christian unity and in spite of what one may believe, I believe them to have been sincere, earnest efforts; but up to now there has not been a great deal of progress. "Disunited bodies are we all," should be the words of the hymn, instead of "All one body we." Nowhere have I contacted a scheme for unity where they used the common denominator, "The Son of God." It has always been a set of rules originated by men. . . .

We are in a trend of thinking today that Christian unity can only come from ritual, clerical dress, education and a maturity producing an egocentric priesthood or leadership. It may come that way, but please excuse my doubts.

I have wondered if the increased scholarship of our ministry, which gives them a sharp axe, and they are trying to fall too much timber, more than the sawmill (our churches) can turn into usable lumber, and that just might be the reason we have so many dry baptistries in our churches. . . .

Another thing I think is that you fellows who can really write things that interest myself and others are prone to get a bear by the tail, trying to shake out of him, as it were, the least, last morsel of the idea. I would rather you gave me the impact of a new idea or at least a new expression of those ideas my soul clings to in hope, every now and then.

So why all the fuss and feathers about unity and memberships and denominational organization? "Someone has some fish to fry in my squaw's bear grease," an Indian chief once told me. Did Jesus say, "Go ye into all the world and preach my gospel" to create unity and open or closed memberships in our churches, making faith and repentance essential to salvation but forgetting about baptism?

If you have come this far and not fainted, let me shake your hand and bid you adieu, for I am not a busy man like you are, all I do is read, rock and think, and sometimes I think what I read is from the pen of a goozel-squig—that's any dignified, educated or uneducated person who writes you letters filled with ideas I don't appreciate.—JIM MCCRAY, *Kansas City, Kan.*

## Obituaries

### Hugh Guy

Hugh Guy, who had served as a Christian minister for over 50 years, died July 16.

Mr. Guy's ministry was practically all in Iowa and his pastorates included Nevada, Kalona, New Sharon, Montezuma, Richland, Packwood, Lancaster near Sigourney, where he was serving at the time of his death. Mr. Guy had also served as an organizer for the CROP work in a three county area.

He is survived by his wife, Bernice and three daughters, including Mrs. Doris Timmons, Waterloo; Mrs. J. U. Jones, of Cedar Rapids; and Mrs. C. T. Porter of Asheville, N. C.

Funeral services were held in the Oskaloosa Christian Church on July 19.

### Robert Talmage Beck

Robert Talmage Beck, 67, pastor of North Christian Church, Fort Wayne, Ind., since 1956 and for 13 years pastor of First Christian Church died here August 9.

Mr. Beck had been hospitalized since July 28. He was injured in a taxi cab accident in New York City shortly before entering the hospital in Fort Wayne.

A minister for 41 years, Mr. Beck held three Indiana pastorates before he began his work in Fort Wayne. He was the first pastor of the North Christian Church. He was a past president of the Fort Wayne Ministerial Association and a member of the board for the Salvation Army. He participated in the ordination of 40 young men and gave leadership in building programs in five churches.

Surviving are: his wife, Jeanette; a daughter, Mrs. George B. Weatherford; a sister, Miss Doris Beck; and a brother, William E. Beck.

### Mrs. William D. Helsabeck

Mrs. William D. Helsabeck, 44, wife of the minister of First Christian Church, Madison, Wisconsin, died August 24. Mrs. Helsabeck attended Johnson Bible College and Butler University. The funeral service was held August 25 at the church, Wilbur Reid of Atlanta, Illinois, officiating, and interment was in Knoxville, Tennessee.

Surviving are her husband and two sons. The former Nellie Mae Cox, daughter of Mr. and Mrs. Dosier G. Cox of Knoxville, was married to William D. Helsabeck in 1937.

## News Capsules . . .

● **PORTLAND, ORE.**—Miss Sharon Helseth, daughter of Ray Helseth, minister of the Lynchwood Christian Church here spent the summer in Flensburg, Germany, under the auspices of the American Field Services Committee.

She arrived home a few days before she was scheduled to begin her senior year of high school. Sharon is president of the CYF at the church.

● **SPOKANE, WASH.**—William K. Backstrom pastor of Central Church, Bartlesville, Okla., was ordained to the Christian ministry Aug. 13 at Pacific Avenue Christian Church here.

The Ordination sermon was preached by Prof. William Richardson of Northwest Christian College, Eugene, Ore. Among the elders participating in the service was Virgil Frost, of Redbluff, Calif., father-in-law of Mr. Backstrom. He is a student in The Graduate Seminary, Enid, Okla., where he will graduate next year.

● **ST. JOSEPH, MO.**—Huell Warren concluded an interim pastorate with Wyatt Park Christian Church here September 1. He had served the church for three months. Mr. Warren began an interim ministry with First Church, Fulton, Missouri, September 3.

The Wyatt Park Church called Tommie Bouchard of Mineral Wells, Texas, who began his work at St. Joseph, September, 3.

● **INDIANAPOLIS**—The finance committee and the executive committee of the World Convention of Churches of Christ (Disciples) will hold all-day meetings on Jan. 11 and Jan. 12, respectively. The chairman of the finance committee is Oren Pritchard of Cincinnati, Ohio. This committee is giving direction to development of a permanent endowment fund for the World Convention. Both committee meetings are being held in Indianapolis.

● **MAYSVILLE, KY.**—Allen Huber, minister of the Fourth Street Christian Church, Columbus, Ohio, a native of Mason County, and a "Timothy" for the Lawrence Creek Church of Moransburg, Ky., was a guest speaker at this historic church Aug. 6.

Lawrence Creek Church is one of the brotherhood's oldest congregations, dating its beginnings back to about 1846. The present building was erected in 1851. Dr. G. H. Fern has been ministering to this church for eight years.

## —ONE LORD'S TABLE FOR ALL

(Continued from page 6.)

bread. . . ."

fication by faith. Therefore, we have laymen and laywomen as elders who pray at the Lord's Table, take Communion to hospitalized persons, visit the sick and perform certain ministerial functions. Deacons and Deaconesses are also responsible layministers.

To us, the Lord's Supper is a symbol. The elements remind us of Christ's body and blood. At the Table we are invited to examine our lives, confess our sins, repent and consecrate ourselves anew to his way. Ministers and laymen share in the Communion service. In some Christian churches, the minister does everything, including the prayers. In others, the elder conducts the total service except for the invitation.

We have Communion each Sunday to be a more constant reminder of the sacrifice of our Lord. Scripturally, we find support in Acts 20:7—"On the first day of the week, when we were gathered together to break

We believe that this is the Table of the Lord's rather than the table of Disciples only. No sincere Christian is excluded at the table. I say, "All who are Christ's followers, regardless of where your church membership may be, are invited to his Table." Thus, we are very happy to take part in an inter-confessional Communion service and to encourage our people to take Communion in other churches.

This is the central focus of worship in this church. This is the climax of worship—when we bow in reverence and remember the complete act of surrender and sacrifice of our Christ and rededicate ourselves to follow him.

So practices of serving the elements may differ and theological explanations may vary, but one thing is clear—*this is the Lord's Table*. In his Presence we find that fuller meaning of life. Let us seek his Presence and discover his Power at his Table on this World Wide Communion Sunday.

## —MINISTERS ARE MADE—NOT BORN

(Continued from page 11.)

gent action. Ultimately, however, the answer to the practical question hinges upon the way in which we face a more basic issue. That issue is this: *Who do we think we are as Disciples of Christ?* Are we really a part of the total community of the people of God who have been called into being by God's ministry of reconciliation in Jesus Christ? Are the various ministries of the church truly the continuation of God's self-giving grace in Christ? Is the *whole Church* called of God to exist not for its own sake but to be a body broken in the service of love for the sake of the world?

The drama described by the letter to the Ephesians is always re-enacted within the church which knows itself to be a part of the divine plan so incomparably set forth in that short document. To the church convinced

that the clue to human history is the Christ who came not to be ministered unto but to minister; to the church conscious of itself as "God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us" (*New English Bible*, Eph. 2:10)—to such a church the risen, ascended Christ has always given gifts. And his gifts are: "some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ." (*New English Bible*, Eph. 4:12.)

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# a chat with Chet

Chester A. Sillars

**QUESTION:** *The congregation expects much from the minister's wife. What has she the right to expect?*

**ANSWER:** Sister, what she expects and what she receives may be two different things. I guess you know this or you would not have asked the question.

Ministers' wives rank high in my book. I am happy to chat about them. Most of the ones it has been my privilege to know are the rarest of the June roses. Their lives leave a fragrance that is lilting and lifting. They bolster up the broken dreams of their husbands. They put a gentle spice into the lives of their circumscribed children. They certainly have a right to expect something noble from the congregations their husbands serve.

Because it is true of most ministers, we will assume in this chat that her husband is working hard as a dedicated servant of our Lord.

This wife has a right to expect much. Not alone by virtue of the fact she is a minister's wife but also because in her own right she deserves the respect of the congregation. Obviously, no matter how fine her husband, if she is not a sensitive soul and a good person, she will deserve little. What I am trying to say is that she, like every other human being in this world must earn whatever respect she desires.

*Questions for Dr. Sillars should be sent to: The Editor, THE CHRISTIAN, Box 179, St. Louis 66, Missouri.*

She lives in a goldfish bowl. That is hard and she deserves extra credit for being willing to do it. She has a right to expect the privacy that every other woman in the church demands.

She has the right to be treated as a lady. The leader of the congregation, her husband, should set the example in this. If the minister does not treat his wife with due respect no one else will.

Ministers come in for a lot of criticism. It is the nature of the work. No leader can please everyone in his following. She has the right to expect that any just criticism of him should be given directly to him and not be sent through her. (And not through the children either.)

I think she has a right to have a nice house in which to live graciously. She should have good furniture. Her husband's salary should be enough to permit her to have an adequate budget for food and clothing. Yes, and for a few golden hours of pleasure when she and her family can go on a "spree" and waste a few pennies in joyful living—but not riotous. It was Puck who said, "A little nonsense now and then is relished by the best of men." Drudgery is so much a part of everyone's life that a little fun is necessary to put buoyancy into it. This is true of the matron of the manse.

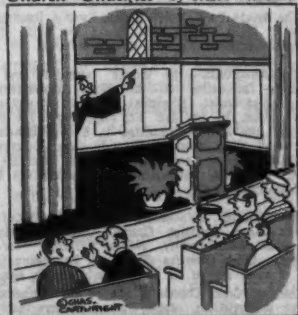
She has a right to make friends with people who belong to other churches. Sometimes it is wiser for her to have good friends in the church, but no close friends. People get so jealous that I would recommend only personal friend-

ships outside the church. Yet in practice I have found that this is difficult when you have congenial people in your own congregation. You can not help but like them.

She has a right not to have every meal interrupted by the telephone. So many people feel they can reach the peacher at meal time that they thoughtlessly call at these times. To be sure, they should call at any time day or night that an emergency arises. Other calls should wait until the minister is in his office. Our more effective ministers have such hours and make them known to the congregation. This means his wife is not tied to the phone. She is free to do her shopping or take a walk, just as she pleases.

She has a right to be treated with the same Christian love she bestows upon all. This and more to, she can expect and will receive from most of our Christian church congregations.

Church Chuckles by CARTWRIGHT



"He'll make me a good assistant, once he overcomes his shyness."



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